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ADDRESS TO THE PUBLIC,

AT THE COMMENCEMENT OF A NEW YEAR.

WE avail ourselves of a season, which fixes a durable mark in the course of our labors, and is regarded with interest by almost every one, to offer some observations to the serious consideration of our readers. In doing this we would wish to avoid, as much as possible, the formality of an annual ceremony, and to enter directly upon such topics as may be presumed to deserve some attention.

It may well be supposed, that those, who stately peruse a religious magazine, will be influenced, in some measure at least, by such views of Christian duty, as their own consciences shall sanction. We take this opportunity, therefore, to remind all our readers, (and especially all of them, who have professed faith in Christ,) of the duties which press upon them with peculiar force, at the present day.

The first duty is to obtain correct and enlarged views, both of Christian doctrine, and a corresponding practice. That pains are to be employed in acquiring doctrinal knowledge will be admitted by many, who imagine that a knowledge of practical duties may be obtained without care or inquiry. Such an opinion is altogether incorrect. The most noble of the sciences, *the science of doing good*, is too little studied. If it were better understood, and made the subject of daily contemplation, the way would be prepared for a grander display of benevolence on a large scale, than the world has ever yet seen. The ultimate object aimed at would indeed be the same, which has been pursued by the truly virtuous in every age; but a peculiar sublimity would mark the enterprises, in which Christians of every nation and every language should engage with enlightened minds and united efforts; and a peculiar glory would crown these enterprises. The employment of doing good,—of aiming directly by prompt and vigorous action to promote the permanent good of others,—should be made a part of the regular business of every Christian. It should be reduced to a system, and should have a large share of time and property assigned to it. This time and property should be sacredly devoted to God, and employed in the best practicable way; not squandered on doubtful or useless projects, nor hoarded up for future occasions, which may never arrive; but wisely apportioned to purposes of unquestionable utility, of great

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importance, and pressing urgency. How can all this be done, unless the great body of Christians are formed and disciplined to the great work in which it should be their honor and their happiness to bear a part? How shall they be brought to feel, to plan, to act in unison? Manifestly in no other way than by obtaining, each one for himself, a correct understanding of their duties, and possessing a heart to discharge them. But let us descend to particulars.

When the Christian sets himself in earnest about the great business of doing good; when he solemnly proposes to himself the question, "How can I most successfully promote the happiness of my fellow creatures?" the first requisite to exertion is *to know the wants of mankind*. In this indispensable requisite Christians have generally been deficient; and though the deficiency may have been less culpable heretofore than at present, it has never been justifiable. In estimating the wants of men, a principal regard should be had to their moral wants, as these have respect to the vast concerns of eternity, and as the wants of the body are more visible to a cursory observer, and more readily relieved by the world in general, than those which concern the immortal part.

Let the truly benevolent inquire, then, "What do my fellow creatures need? What can they receive, what ought they to receive, *at my hand?*" The more the inquiry is prosecuted the more interesting will it become; and though it will soon furnish motives enough for prompt exertion, a larger and still larger field will present itself to be explored. Many, indeed, and pressing are the wants of men, which it is in the power of Christians to relieve; many, which if once relieved would be succeeded by lasting supplies, by "durable riches and righteousness."

Should the proposed inquiry begin at home, as seems most natural; let the inquirer, after considering the case of his own family and immediate connexions, turn his thoughts to the town in which he resides, and to the vicinity. Are there no destitute neighborhoods within his knowledge, where the people need to be awakened to the duty of possessing and reading the Bible, of giving their children a good common education, and of observing divine institutions? Are there no individuals destitute of the Bible; no prayerless families, no sabbath-breakers, no profane and intemperate persons, who need to be admonished and reclaimed? Are there no afflicted and desponding souls, who need to be comforted and encouraged? none defenceless and oppressed, who need protection and vindication? none becoming enslaved to bad habits, who need to be aroused to a contemplation of their danger, and rescued from the fangs of the great adversary just fastening upon them? none falling a prey to infidelity and skepticism, but still not entirely callous and destitute of feeling? none relapsing into heathenism, within sight of the sanctuary, and in the midst of a Christian country? Are there no professors of religion, who need to be instructed in their plainest duties, stimulated to a vigorous activity, and disenthralled from the bondage of avarice, ignorance, or prejudice? none, who seem never to have doubted whether a supreme regard to their private inter-

est, so far as concerns their intercourse in society, is not the most laudable of principles? none, who have never yet conceived, that they were born for any other purpose, than to pass through life with reputation, provide for their families, and seek their *own* salvation? none, who are mere babes in Christ, almost totally regardless of their exalted privileges and their high destination, though intelligent, judicious, and persevering in the attainment of mere worldly objects? none, whose example and influence are adverse to the cause of truth, and discreditable to the Christian profession?

When he takes a wider range, and looks upon the evils, which exist in the best regulated civil communities, how many does he find, which demand speedy correction, and firm, united, unyielding counteraction? In whichever state of the American union the inquirer may reside, how many vices does he discover which need to be restrained by penal laws? How many wise and salutary laws need to be enforced; how many defective ones amended; how many, that oppose the wishes of the corrupt part of the community, need to be sustained by the united approbation and cooperation of all the friends of human happiness. How many waste places may be found even in the most favored portions of our country? places which should immediately be reclaimed from the usurped dominion of briars and thorns, and subjected to a moral culture, which would soon make them a part of the garden of the Lord? How faint and feeble is the resistance now opposed to great public evils, compared with that bold, assured countenance, and that unhesitating voice, with which a Christian people ought to express their decided testimony against whatever is injurious to the souls of men.

If the view be extended over the United States, there are several great classes of his countrymen, who urgently require attention. What shall be done, what needs to be done, for the benefit of the people of the new settlements, a vast proportion of whom are without schools, without the regular observance of the Sabbath, without the preaching of the Gospel? The necessity becomes more imperious, when it is considered, that the increase of population is vastly greater than the increase of the means of providing effectually for the moral wants of the inhabitants. How deplorable is the condition of the people, where the Sabbath is not regarded, where the Bible is not read, and the rising generation are not taught to think of God, of Christ, and of salvation. How distressing the thought, that such a state of things should continue, (as it will continue unless human agency shall remove the evil,) from generation to generation. How imperative the call upon every generous and philanthropic principle, especially upon every pious feeling, to reach out the hand of Christian charity to these our suffering brethren; many of whom, indeed, are not sensible of their condition, which is the more lamentable for that very reason.

Another great class of our countrymen are truly deserving of compassion: we refer to the slave population of the United States. When shall this million of immortal beings enjoy a more favored

lot? We enter not here into any schemes of emancipation from the control of their masters; but when shall they be emancipated from the slavery of Satan? When shall they be taught to read the Bible? When shall they rise to the proper dignity of man; and have secured to them the inestimable blessings of early education and Christian instruction? When shall they be prepared to form cheerful and happy communities, to constitute regular and well-taught churches, to understand and enjoy the sublime truths of Christianity, and to practise all its relative duties?

Within our own borders, also, are to be found numerous small tribes of Indians, remaining, for the most part, as our ancestors found them two hundred years ago; in the same heathenish darkness and delusion, the same idleness and stupidity, the same ignorance and barbarism. Surrounded by men of the most dissolute and abandoned character, the greater part of these tribes have made progress in vice, and in that only, from their connexion with the whites. How low is their present degradation; how arduous the process of improvement, and yet how necessary. Who that bears the name of a Christian can be willing, that this much abused race of men shall never be raised from their present condition? Who can think without pain of their continuing to be the victims of fraud and vice, the slaves of prejudice and superstition, unenlightened by a single ray from the Sun of righteousness, uninvited to partake of the blessings of the Gospel?

When the inquirer casts his eyes beyond the limits of his own country, he sees a world lying in wickedness; he beholds in every nation, most deplorable evidences of sin and misery; he is ready to exclaim, "How can these enormous evils be removed? How can the world be renewed?"

It may be well to direct our attention, for a few moments, to those unhappy portions of the world which seem capable of deriving benefit from the benevolence of Christians in this country. Look at the wandering tribes, which inhabit the interior of America. Taught only to hunt and to make war, they sink into torpid indolence unless roused by the calls of appetite, or by the malignant and vindictive passions. How many are their privations, how few their comforts, how uncultivated their minds, how hopeless their spiritual condition. Look at the mixed population of provinces settled by Europeans, both in North and South America. See the mass of the people enveloped in superstitious ignorance bordering on heathenism; without the Bible, without any proper means of instruction, and without any prospect of improvement, unless by assistance from abroad. Look at the Jews, till very recently outcasts in every country where they dwell, persecuted, oppressed, despised, sordid in their habits, hard-hearted, and obstinately wedded to their infidelity and their crimes. How great has been the guilt of nations called Christian, in reference to this ancient people. How long have arrears been accumulating; and how vigorous must the exertions of Christians become to wipe off these frightful arrears. Look at the tribes of Africa, and the populous realms of Asia,

weighed to the earth by Mahometan oppression and ignorance, overrun with an endless variety of false religions, with superstitions the most debasing, with vices the most gross and abominable. To many of these nations commerce has furnished our countrymen, with the means of access. Though removed thousands of miles, the improvements of civilized society have made them our neighbors, and it is as easy for the people of America to do them good, as it is for the people of different states and communities to do good to each other.

After such a survey of the wants of mankind, it is natural to suppose, that many will ask, "Is it possible for any thing to be done to relieve these wants? Is not the undertaking so arduous as to discourage even the attempt? Can we do any thing? or must we not rather sigh in despair over the wretched condition of the world, and forget the miseries of our fellow-creatures as quick as we can, that our feelings may not be pained with the sight of distresses which we cannot remove?" The proper answer to such inquiries will force itself upon the mind, when the following topics shall have been well considered.

Let every man, who is seriously inclined to do what he can for the benefit of others, sit down and make a deliberate estimate of what he is *able* to do. It is to be taken for granted, that every man is able to do *something*, if he has property, time, or influence. Let each one, then ask himself, if he cannot spare property for the benefit of his fellow men? By strict economy in expenses, and industrious attention to his business, can he not spare more than he at first supposed? By a rigorous self-denial can he not spare a great deal more than he had ever imagined? We could relate some facts relative to the sums given in charity by persons in moderate circumstances, which would astonish the rich worldling, and which ought to cover with shame the avaricious professor of religion. But not to digress from the train of inquiries. Has the person, whose case we are considering, no *time* at his disposal? If he answers in the affirmative, let him seek opportunities of using it to the best advantage. Instead of wasting it in idleness, in unprofitable reading, in visits of ceremony, in politics, in schemes of personal aggrandizement, let him spend it in devising liberal things, in consulting on the best means of promoting the prosperity of Zion, in offering as he may be able, instruction to the ignorant, comfort to the afflicted, and relief to the poor and the sick. Has he *influence*? Can he not induce others to engage with him in the various works of mercy which have been enumerated? Can he not awaken the attention of his friends and neighbors to things of great importance to mankind, and withdraw their thoughts from subjects light and trifling, or corrupting and mischievous?

After he has duly considered these topics, let him ponder on the stupendous works which can be accomplished by united exertion. What wonders are union and perseverance, joined with vigorous enterprise, continually effecting in the important concerns of this world;—in commerce, politics, and war. Let him, who is inclined

to doubt and despond when any great work of benevolence is proposed, contemplate the pyramids of Egypt. They were erected by human hands. Or, to take an object with which our readers are more familiar, let him see the oaks taken from our forests, the ore from our hills, and the hemp from our fields, and transformed into a ship of the line, a vast and complicated engine, with prodigious means of annoyance and defence, of destruction and preservation. Let him see this engine on the ocean, with its thousand inhabitants and provision for their wants, encountering the most furious storms, safely directed in the darkest nights, under the easy control of human agency: and, while he admires this noblest triumph of art, ingenuity, and courage over the elements, let him acknowledge, "Such are the achievements of union and perseverance."

Let it be received as a maxim, then, that if all professed Christians were deeply engaged; (we do not say, if they were supremely engaged, or as much engaged as the nature of the case requires;) but if they were seriously, conscientiously, deliberately engaged to change the moral face of the world, they might easily accomplish it in a moderate time. To be more explicit, the professed Christians of the present day might put means in operation, which should speedily furnish every family, and almost every individual, upon earth with a Bible; every neighborhood with a good school; every congregation with a spiritual instructor; every large community with a College and a Theological Seminary; every nation with mild and salutary laws, and with all the blessings of good government. When we say this, we do not mean to encourage a presumptuous dependance on mere human agency? Far from it. But when has God withheld his approbation and blessing from persevering exertions to promote his glory, and to bring about that very consummation, which his unerring word has predicted? Have not infant enterprises, embryo works of benevolence, been cherished, increased, and strengthened by him, till they have attracted the notice of mankind? And can it be doubted, whether he would smile upon similar schemes, formed with the most expanded views, and contemplating the only safe rule of Christian activity; viz. that nothing should be left unattempted, while any thing remains to be done?

When the heart is warmed with the desire of doing good, of befriending every charitable work, let it be considered by each individual, that he ought to communicate his reflections to others, and to excite, as far as may be, a general interest and inquiry on such subjects. The necessity of obtaining religious information, of acquiring a habit of reading religious publications, and of making the foregoing topics the standing subjects of thought, and inquiry, in social and family circles, should be inculcated and exemplified.

It is never to be forgotten, that the wisest plans will be defeated, the most hopeful prospects blasted, unless *perseverance* be added to all other encouraging qualities. It is to be settled in every Christian's mind, that there is no discharge in this world from the war in which he is engaged; that he must not content himself with a few

transitory efforts, and then relapse into indolence; that the cause in which he is engaged is worthy of the utmost zeal and service of every man; that to withhold this service is a criminal desertion; and that the gratification of having begun a good work will be changed into regret, disappointment, and remorse, unless perseverance secure the unalloyed satisfaction of a continued progress in virtue and usefulness.

To stimulate his languid zeal, let him often compare the vigorous activity of men, in the pursuit of mere worldly objects, with the puny efforts which Christians have been accustomed to make in the pursuit of objects which they never fail to pronounce to be unspeakably important, and which are in fact of infinitely more value, than it is in the power of man to estimate. With what unceasing diligence do multitudes toil for riches, which often make the possessors unhappy, and lay up a plentiful store of misery for their children. With what ardor does the ambitious man pursue his schemes of popularity and distinction, and the voluptuary devote himself to his sensual pleasures. With what zeal does the artist, the ingenious mechanic, or the professional man seek after eminence in his profession. Shall Christians be witnesses of this incessant activity, these energetic labors, and not be ashamed of their own dulness, apathy and indolence.

At the close of these remarks, we would exhort Christians to consider how great is the privilege of serving God in promoting the success of his Gospel. The late venerable Dr. Hopkins of Salem, at one of the last missionary meetings which he attended, expressed in conversation his high sense of this privilege, and concluded by observing, that Christians have in some respects a more interesting agency than that of angels; for while here in the body they can exert a direct, constant, and powerful influence on the minds of each other and of all around them, and can enjoy the satisfaction of being employed to build up from among the ruins of the apostasy a glorious temple to JEHOVAH.

Let it be remembered, however, that this privilege is of short duration. Those who enjoy it cannot be too sedulous to use it *now*; not to suffer year after year to pass and witness their languid and feeble efforts, their timid and wavering steps, their fainting zeal. While we are writing these paragraphs, the sorrowful tidings reach us, that one, and another, and another, of those pillars on which our country leaned, are fallen to the ground and mingled with the dust. These melancholy events teach us, more powerfully than a thousand precepts, that now is the time for diligence, activity, and energy in the service of God; now is the time for each one to consult the welfare of his own soul, and to assist in directing the feet of others into the path of life.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

A PRACTICAL ILLUSTRATION OF THE DOCTRINES OF GRACE.

No. II.

In the former number, I took a view of the practical tendency of the doctrines of grace, then stated; endeavoring to show what effect a full belief in them is *calculated* to produce. I now proceed in the practical illustration of them,

II. By an appeal to facts in relation to their influence on the minds of those who fully believe them. Here I shall endeavor to show what effect a belief in them has *actually produced*, and is still producing.

But I would remark, in the first place, that the doctrines under consideration were not all fully revealed at once, as we now find them. Indeed, some of them never appeared so clearly in the Old Testament as in the New. Nor were they all taught with so much perspicuity in the days of Christ's ministry, as they were after his ascension. One part of the office assigned to the Spirit, when he came subsequently to Christ's ascension, was to guide the Apostles “into all truth.” He therefore guided them into a more clear, systematic knowledge of the leading doctrines of grace, than they had ever before possessed. The time had then come when the church was to be greatly enlarged; when the knowledge of the Gospel was to be published to Gentiles as well as to Jews; when Christ was to see more extensively “his seed” and the “travail of his soul;” and when the canon of Scripture was to be completed. It was therefore the “set time,” when these doctrines should be fully and explicitly revealed. Hence St. Paul said to the Ephesians, chap. iii, 5, when speaking of “the mystery of Christ,” that in other ages “it was not made known unto the sons of men, *as it is now revealed unto his holy apostles and prophets, by the Spirit.*” And hence in the Acts and in the Epistles of these holy apostles, we find a more clear, systematic, and connected statement of these doctrines, than in any other portion of the sacred oracles. And we also find what was the actual effect of a full belief in them. For it will be taken for granted, that the apostles, and the great body of the saints in that age did believe them. Else why did the apostles so clearly state them, when guided by inspiration, and give the character of their brethren, by saying that they were “established in the faith *as they had been taught?*” Col. ii, 7.

I shall attend first to facts in the days of the apostles, and endeavor to show what effect a belief in the doctrines in question had then. Here I have an infallible guide, even the testimony of Scripture. According to this plain testimony the effect of a full belief in them was favorable to godliness. It made the apostles holy, humble, charitable, obedient, and devoted to God. It made them faithful, as the servants of God; affectionate, honest, and beneficent, as brethren in the human family; and peculiarly dutiful, and obedient as subjects

of civil government. This belief affected their whole life and deportment. No men ever gave more evidence of having a filial fear of God, and a tender operative solicitude for the best good of men, even of their enemies, than the apostles. These enemies "took knowledge of them that they had been with Jesus." Acts iv, 13.

The same effect was produced on the great body of believers in that age. They too were holy, harmless, charitable, and devoted to the service of God. Like the apostles, they possessed a meek, forgiving temper, and had in them that excellent spirit, the fruits of which were love, joy, peace, gentleness, goodness, and patience. They were peaceable subjects of civil government; benevolent and charitable; ready and active in doing good, as they had opportunity. Their belief had a commanding influence on their whole deportment. Their conduct, like that of the Apostles, exhibited an almost entire contrast with that of their enemies, and of all those who opposed the doctrines of grace: a contrast altogether favorable to the influence of truth. They exhibited such examples of meekness, patience, forgiveness, honesty, and piety, as were no where else to be found. It was impossible, unless by false witnesses, as in the case of Stephen, to substantiate criminal charges against them. The effect of *their* belief, therefore, was actually favorable to godliness: it made them better in society: it changed them, at least some of them, from fornicators, idolaters, adulterers, thieves, covetous men, drunkards, revilers, and extortioners, into the honest, humble followers of Christ 1 Cor. vi, 9—11.

Now if we leave Scripture, and examine church history, and even civil history during the three first centuries of the Christian era, we shall find in a great degree the same effect produced by the same cause. During this period, the age of Pagan persecution, wherever these doctrines were fully believed, the holy effect of them was visible. And where they were denied and opposed, no genuine practical religion could be found. Not a section of Pagan history can afford such accounts, as are given of *believers* at Antioch, at Smyrna, at Ephesus, at Carthage, at Lyons, at Rome, and at other places, during that period. We have thus far, all the evidence and stubbornness of numerous facts, to show what has actually been produced by a full belief in the doctrines of grace; especially in the Divinity of Christ; in total depravity; in regeneration by the Spirit; and in justification by faith in Christ. We have the same stubbornness of facts, also, to show what has been the effect of denying these doctrines.

If we pass to the fourth and fifth centuries of the Christian era, the same thing will appear. Painful as it may be to some at this day to hear it, we have all the evidence of historical testimony, the only direct evidence of such past events which we can have, that heretics and opposers of leading Gospel truths, although in the visible church, have ever been destitute of a Christian spirit, and wanting in Christian practice. It is a fact, authenticated by plain historical testimony, that, in the fourth century, Arius and his followers betrayed an entire want of Christian humility and honesty; that they resorted to art, sophistry, falsehood, and even persecution, in support of their heresy, and in opposition to "sound doctrine."

They showed, while denying the Divinity of Christ, that they had not his Spirit, and that they were not influenced either by his precepts, or by the plain testimony of his apostles. It is also true, that about the beginning of the fifth century, Pelagius and his followers were ambiguous, evasive, and dishonest, in denying the special grace of God in regeneration. In this denial, and in their deportment, they showed, that they never had experienced the operation of this grace on their hearts. Both the Arians and the Pelagians showed, that they had neither that spirit nor the fruits of it, by which those who then believed the doctrines of grace were actuated. Although true believers were, at that time, less pure, charitable, patient, and heavenly-minded, than in the apostolic age, yet all that did appear of genuine practical religion, (and there was then no small degree of it,) was found among those, who, like Athanasius, Ambrose, and Augustine, believed these doctrines.

If we next turn our attention to the Papal heresy at Rome; if we look at the long period of darkness, superstition, and abominable idolatry, the same thing still appears. It is a well known fact, that the Popes, and their adherents, were men notoriously destitute of the holy fruits of religion. The contrast between them and those who still believed the doctrines of grace, is at once sufficient to show what is the practical effect of believing the truth. We need no stronger evidence than they exhibited, during a period of at least 8 or 900 years, that a denial of leading doctrines is productive of irreligious and immoral practice. Nor do we need stronger evidence than was exhibited even in that dark age, that a belief in the leading doctrines of grace is productive of real holiness of life. Believers, for such there were, in more northern, and what were called more barbarous regions, were men of practical holiness. Those who were then found in Germany, Poland, Denmark, and Sweden, and especially the Paulicians, and the Waldenses, exhibited, in their life and deportment, that contrast with the Popes and their adherents in sentiment, which gave the most decided evidence in favor of believing the truth. Facts are thus far uniform in proving what was intended to be proved by them in this investigation.

They also prove the same, in the period of the great reformation by Luther. Odious as he and his associates have been attempted to be rendered by the pen of obloquy, for their austerity, superstition, and hypocrisy; yet by drawing aside this thick veil, and by looking at them, and at their followers, as they appear on the page of church history, we shall find them among the best of the men of that age. Although they were imperfect, they certainly exhibited that humility, patience, and forgiveness, those fruits peculiar to genuine religion, which are sought for altogether in vain among those who then denied and opposed these doctrines. There were some, there were many, among these reformers, and their followers, who by their practice gave testimony to the superior excellence of Gospel truth.

I now make an appeal to facts *in the present age*; and shall attempt to show, that they still prove the same thing. Here I am

aware, that every inch of ground is liable to be disputed; and that of course this part of the subject requires careful attention. I shall therefore endeavor to proceed safely. But before I proceed directly to the main subject, it appears somewhat essential to state two facts in relation to it. One is this. Among the persons at this day, who profess to believe in most or all the doctrines under consideration, there are *some*, who give no practical evidence of love to them. Their faith, if such it may be called, is dead: it has no influence on their life. They seem to have a mere speculative belief in these doctrines, which though it may affect the head, does not affect the heart. The light of truth is now so clear, that they must see it; though they neither love nor practice it. Such persons greatly injure the cause of truth. They give occasion to say, that a belief in the doctrines of the Gospel is of little or no importance to any man. But this is not true of all, nor of the greater part of those, who believe the doctrines under consideration, as I shall attempt to prove.

Another fact, in relation to this subject, is this. Many who oppose these doctrines have adopted the maxim, that "it is of no consequence what a man's religious *opinions* may be, provided his *conduct* is correct." Or to state the same thing in different words; "a man may be as good a Christian if he does not believe the doctrines of grace, as if he does believe them." This is indeed a popular maxim; but it has no foundation in truth. Besides, it involves the very thing in question: and in making an appeal to facts relative to the effect of a belief in the doctrines of grace, I shall endeavor to show, that this maxim is contradicted by *fact*. To do this, and at the same time to pursue the main object before me, I find it necessary to state, that there are two very different standards of morality, or "correct conduct," prevailing among different persons. One is the common opinion of men: the other is the plain precepts of the Bible. The first of these is at best variable; it rises or falls, with the common tone or pitch of morals in society. Still among men of the world, this is the most generally adopted standard of good conduct. It is often said, if men are honorable, and what is called honest, in their dealings; if they are not mean and vulgar, and openly immoral in their deportment; and are guilty of no disgraceful crime; and if they are humane and liberal to the poor, they are as good Christians as can be found. But let no one be deceived. This is the opinion of *the world*. And Jesus Christ has assured us, that the world *will love its own*. Men of the world are willing, that this should constitute the essence of real religion. It apparently makes no difference with them, if these good Christians, as they call them, have no fixed religious principles, and sentiments; if they neglect prayer, public worship, and every such duty; if they disregard the holy Sabbath; if they occasionally sneer at the humble followers of Christ; and if they indulge in all the vain amusements, which the world calls innocent. They call this mere heathen morality the essence of religion. And on this ground, a man may be as good a Christian if he does not, as if he does, believe the doctrines of grace.

On this ground, he may believe any thing, or nothing, as is most congenial to his feelings, and most in conformity to popular prejudices; for all distinction between heathenism and Christianity is, in this way, at once confounded.

It is true, that the social and relative duties above related are required in Scripture. It is no less true, that these are not all the duties, which are there required; nor are these the main duties, by the discharge of which Christians can be fairly distinguished from the mere men of the world. For even Deists may, and in some instances have done, or have had the credit of doing, these things.

But there is another, and a far different standard of morals, or of genuine Christianity, which now merits attention. I mean the plain precepts of the Bible. This never changes; never rises above itself, nor sinks down to the low tone of morals in society: This requires men, in addition to all that has been above stated, to love God with all the heart, and their neighbor as themselves; to be of a meek, humble, prayerful, charitable, forgiving temper; and to do to others what they could wish others to do to them. This is the standard or rule, by which I would attempt to determine who are good Christians. And although no one can be found, whose life and conversation will perfectly compare with the standard; yet there are some, who give evidence that they mean to regulate their faith and practice by this rule; and who conscientiously endeavor to live accordingly: there are some in the world, who are persons of meekness, humility, prayer, and forgiveness; and who give evidence of love, both to God and men.

Now when all due allowance is made for a few speculative believers, on whom their belief has no practical effect, where, I will appeal to facts, are these persons of meekness, humility, prayer, and forgiveness, to be found? Where do we in fact find those, who are most consistent and uniform in their Christian profession; who give most evidence of love to God; who are most constant and conscientiously devout in family prayer; who are most faithful in the *religious*, in distinction from the mere *polite* education of their children; who uniformly show the most sacred regard to the Sabbath, to public worship, and to the ordinances of God; and who are most engaged in promoting vital religion among others? Where shall we look for the brightest examples of humility; for the most perfect patterns of patience under trials and crosses; for the most shining examples of submission to chastisement, and affliction, and for the best instances of forgiveness towards an enemy? Where shall we find those who are most ready to discountenance fashionable vice; to bear testimony against popular sinful amusements; and to abandon circles of vain jesting, evil speaking, and scoffing at religion? Who are in reality peacemakers, and who most faithfully restrain and govern their own hearts and tongues? Where are those who make the greatest sacrifices *to do good*, who are most ready to assist the poor and needy; to visit houses of mourning and distress, when those who inhabit them are indigent, obscure, and low in popular estimation; and to console the heart of the widow and the father-

less? Where shall we find those, who are most inclined to abase themselves, and to exalt others; who are most deeply affected with the things of religion; who *pray* most for its prosperity; who *do* most for its extension; who *live* most in the fear of God; give the best evidence of real penitence and faith in Christ; and whose daily walk is most conformed to Scripture? And, finally, where are those, who can meet death with the greatest composure and submission, and whose hopes of future peace and happiness appear to have the most solid foundation? Is it not a fact beyond dispute and controversy, that when all proper allowance is made, men of the above description are found, not among those who deny and oppose, but among those who cordially believe these doctrines? I present these questions to the candid reader's own conscience, requesting him to answer them according to truth. And I ask him to answer in the fear of God, whose religion *he* would prefer, or in whose condition *he* would feel most safe in the hour of death and at the judgment day? I am willing thus to make it a question with his own conscience, what the *fact* is, in relation to the tendency and the effect of a full belief in these doctrines.

Look into churches, my readers, and you *do find* those who believe in the doctrines of grace most alive in religion; you do find in them that spirit of prayer, that watchfulness, that fellowship for each other, and those exertions to impart the knowledge of truth and the joys of salvation to others, which you cannot find in churches of an opposite character. Look also at individuals: you find among them, who believe the doctrines in question, those holy *fruits* of religion; that practical evidence of real godliness, which you look for in vain among others. To mention a few names: you look in vain among decided opposers of the doctrines in question, for a Wilberforce, a Buchanan, a John Newton, a Jonathan Edwards, an Isabella Graham, or a Harriet Newell. After all that has been, or that can be, said in opposition to the doctrines of grace, an appeal to facts will prove, that a full belief in these doctrines does actually produce that good practical effect, which never has been produced, where they have been understandingly denied and opposed. Facts go directly to demonstrate, that in all ages the tendency of believing them has been, and still is, favorable to practical godliness. Facts prove, that it is not a *full belief*, but on the contrary a *disbelief* of these great doctrines, that encourages men to live in sin, and to excuse themselves in it; they prove that it is a matter of serious consequence what a man's religious sentiments or opinions are; that a man, who opposes these doctrines, is not, according to *Scripture*, so good a Christian, as one who cordially believes them; and that what was said in the former number, respecting their practical tendency, is according to truth.

Let this appeal to facts, therefore, claim the serious attention of all those, who doubt, or are inclined to disbelieve, that the tendency of these doctrines is favorable to practical godliness; let all such persons be candid enough; let them act with honesty to themselves, and with a regard for their own eternal welfare, sufficient to examine this interesting subject with impartiality; before they join with

opposers, and allow themselves to think, and to speak, in direct opposition to what God has revealed, and what is supported by plain fact. Let them duly consider, that the tendency of divine truth, when supported by fact, is sufficiently manifest; and that hereafter they will be constrained to admit what they are now disposed to deny; when it may be forever too late, either to invalidate the force of their convictions, or to avoid the fatal consequences of their unbelief.

JUVANTUS.

LETTER FROM A SON TO HIS MOTHER.

My dear aged mother,

I HAVE just received the painful intelligence of our common heavy affliction. While I write, the cold clods of the valley, press upon his lifeless breast, who was lately an affectionate bosom companion, and a kind father. No more, in this world, shall the language of Canaan flow from his lips, or the ejaculations of piety ascend from his heart. This affliction is trying to me; but I know it is necessary. I hear the voice of eternal truth addressing me, in connexion with this providence; *Be still, and know that I am God.* I hope my heart responds this language; (though but feebly;) The cup which my Father giveth me, shall I not drink it? If the ingredients, which he infuses into it, are sometimes bitter, they are always salutary to his children; and why should I complain? Let me then humbly and patiently meet this chastisement of God, that it may be numbered among the *all things*, which work together for good to his people.

I feel, my dear mother, that I owe you an expression of my condolence on this occasion. I know that the death of my father falls heaviest on you. God has put this lamentation in your lips: “Lover and friend hast thou put far from me, and mine acquaintance into darkness.” I would attempt to offer you support and consolation from the Scriptures; but I trust He, “who comforteth them that are cast down,” has already supported and comforted you by his gracious presence and holy word.

To this faithful God I still commend you, my mother. It is true his own hand has written you a widow; but He has styled himself “the God of the widow in his holy habitation.”

You have lost an earthly husband; but I rejoice that thy Maker is still thy husband and thy God. I rejoice in the confidence, that you can address this prayer to your covenant God: “Thou hast taught me from my youth; and now when I am old and gray headed, O Lord, forsake me not.” You doubtless feel, that you have cause for lively gratitude, that you are not called to mourn, as those who have no hope for their deceased relatives, and are without hope themselves. You have strong confidence that our loss is his gain; that while we drop the tear of affection over his memory, God has wiped all tears from his eyes. He came to his grave as a shock of corn fully ripe. His hoary hairs were a crown of righteousness. His work is done. The acute pains, which he bore with so much

Christian patience, are terminated. We trust he is entered into that rest, which remaineth for the people of God. He is only called home a few moments first, that he may welcome you to the joy of his Lord.

May God Almighty spare your useful life, my dear mother, until you have performed his whole will, and then grant you an easy death, and an abundant entrance among the *saints in light*. As your children, and their partners for life, have all named the name of Christ, may they all, through free grace, be so unspeakably blessed, as to be numbered among the faithful, when the Lord makes up his jewels. This is the ardent desire of your affectionate son,

* * *

MISCELLANEOUS.

THE CONVERTED NEGRO.

The following narrative was written by the same hand, which furnished the account of the converted Algerine, published in our last number.

UPWARDS of forty years ago, there was a meeting-house in Henrico county, Virginia, in which the Rev. Mr. Davies used to preach a part of his time, while he resided in Hanover county, and where, for a few years, I officiated after his departure. Near this meeting-house lived a captain William Smith, one of the ruling elders of the congregation. Capt. Smith was a valuable member both of civil and religious society; of a lively active disposition, and a benevolent heart. He paid uncommon attention to the religious instruction of the negroes in the neighborhood, many of whom were serious professors of Christianity. He performed this act of charity to the poor slaves, while their owners, for whom they constantly labored, seemed quite careless about their eternal interest. It was customary for Capt. Smith and his pious neighbors, when they had no minister to preach to them, to assemble at the meeting-house on the Sabbath, and spend some part of sacred time in reading and other acts of social religious worship; of which exercises Capt. Smith had commonly the chief direction.

When assembled for these purposes, one Lord's day, a negro, who lived at the distance of about ten or twelve miles from the place, came to it; and, applying to Capt. Smith, requested him to teach him the way to heaven. The account he gave of himself to the captain was as follows.

"I was born on the other side of the big water. In my own country I knew but very little of God, or how to serve him. At length I was brought across the big water to this country, where I have learned to be more wicked than I was before. Though I understood that the Sabbath was appointed for the service of God, yet I have not spent it in that way, but in working for myself. A few Sabbaths ago, while I was working in my patch, there was something in my heart, like some body catching me by the clothes, and pulling me back, and saying, 'You must not work to-day.' I did

not mind it, but worked on. Presently it came again the same way, and said, "You must not work to day; this is God's day." Neither did I mind this, but worked on still. At length it came the third time, and said, " You must not work to-day; this is God's day; you must serve God to day." Upon this I dropped my hoe and worked no more. Soon afterwards, one night in my sleep, I dreamed I had a journey to make to some place at a great distance, but was an entire stranger to the road. However, being obliged to go, I set out and travelled on until I came to a place where the road forked. Here I stopped, and stood for a considerable time in great perplexity, not knowing which to take, the right hand or the left. At length I saw a man standing at a considerable distance; who called to me, and told me to go to such a place, take such a road and follow it, and it would lead me to a place, where I would find a man, who would give me proper directions for my long journey."

The next Sabbath, being the first day he had at his own disposal, he went to the place to which he was directed in his dream, took the road he had seen in his vision, and following it for about twelve miles, it brought him to the aforesaid meeting-house in Henrico county. There he found Capt. Smith and his neighbors assembled as usual, for social worship. In his dream he said he saw the road which led to the meeting-house, the meeting-house itself, the place where it stood, and Capt. Smith; and that he knew them all to be what he had seen in his dream: that he knew the captain by his size, his clothes, his features and complexion; and knew him to be the man who was to give him directions for his long journey.

Captain Smith encouraged the negro to come to his house; and took much pains to instruct him in the knowledge of man's ruined state by sin and the way of his recovery through Jesus Christ. The negro repeatedly came, and manifested an earnest desire to obtain instruction in these important points. After Capt. Smith had enjoyed repeated opportunities of performing this labor of love, he found the negro to be deeply convinced of sin, and guilt, and especially of the great depravity of his nature: this latter consideration so deeply affected his mind, that it seemed almost to swallow up every other consideration. Capt. Smith labored, by every easy method of communication in his power, to explain to the negro's untutored mind the Gospel plan of salvation. But the poor negro was so unacquainted with the English tongue, and especially with the terms commonly used on religious subjects, that he could not understand his instructor. The captain, finding himself laboring under a difficulty, and supposing two might be better than one, informed me of the above circumstance, and requested me to come to his house on a certain Saturday night, to meet the negro there; and that I would try to make him understand the plan of salvation through the Lord Jesus Christ. I complied with the captain's request, and the negro met me according to appointment. His mind appeared to be in the distressed situation described above: he was groaning under a body of sin, and had the sentence of death in his breast. He

expressed his sense of these things with the greatest apparent solemnity, and in terms of the deepest humility and self-abasement. I endeavored in several ways, the easiest I could devise, to explain to him the doctrines of redemption: but this for a considerable time without effect. At length, I fell upon an easy similitude, taken from his station and manner of life, which he understood, as was immediately evident by a remarkable change in his countenance. When I found he was taking up my meaning, I proceeded with pleasure to show him, by my plain similitude, the astonishing condescension and love of God to guilty fallen man, in giving his only begotten Son for our redemption; the unparalleled compassion of the Redeemer, the completeness of his atonement, and the abundant sufficiency of divine grace for the whole work of man's redemption. The poor, lately miserable, but now happy man kept himself tolerably composed, appeared to be in no wild transport of joy, nor made any unmeaning exclamations, but seemed to be filled with reverence, greatly astonished, and almost sunk to the floor, under an adoring sense of these amazing displays of condescension and love. When in this situation, he would raise himself up, clap his hands together with an air of composed solemnity, and cry out, "The Lord have mercy upon me; all for poor sinner!" This evening and the next morning he appeared to be almost overwhelmed with a deep sense of the tender compassion of God and his own extreme unworthiness of the smallest expression of mercy.

Under these exercises I left him for the present. About three weeks afterwards, as well as I can recollect, he came to Henrico meeting-house, made a public profession of the Christian religion, and was baptized in the name of God the Father, Son, and Holy Ghost. Since this time, I do not recollect ever to have seen or heard of him: for soon after this, I removed from that part of the country, and have seldom been there since. But as he was not very young; and this was near forty years ago, it is probable that he is in that state where is fulness of joy and pleasures for evermore.

REMARKS ON THE PRECEDING NARRATIVES.

I shall conclude the accounts of Salem and the black man, with a few observations.

Had Salem never returned from Africa, it might have been suspected, that he was a dishonest crafty man, who had invented the story of the dream and made an hypocritical profession of Christianity, in order to procure favor with Christians, and from them obtain the means of returning to his native land; but his return to this country, and its attending circumstances, sufficiently remove all suspicions of this kind, and strongly evince the sincerity of his Christian profession, and the firmness of his resolution never to deny Jesus. It appears from the effect his sore trials had upon his constitution, that this firmness did not arise from stoical insensibility nor any uncommon degree of natural fortitude, but from pia-

ciple. He is a striking instance to illustrate the powerful influence of the faith of a Christian, where it is real, and how near his religion lies to his heart. Rather than part with it, and the exalted hope it inspires, he will resign all his hopes of temporal honor and happiness, and voluntarily devote himself to a life of poverty and exile. Salem's testimony is greatly strengthened by his close attachment to religion, manifested in his state of derangement.

To me it appears probable, that the dreams related above were preternatural, and that they were ordered by an extraordinary providence of the Almighty. But we observe, that there was no religious truth revealed to either of these men; no duty nor doctrine. They were both directed to the ordinary means of salvation: to Moses and the prophets; to Christ and his apostles. By both of these instances, supposing them to be supernatural interpositions, God seems to have designed to give honor to the written word, and to the ordinary means of grace; that people might be properly guarded against all expectations of extraordinary revelations by dreams, trances, or any such thing; or from being led by the disorderly flights of a strong or disturbed imagination; and might be induced to try all their notions by the sacred oracles. The same thing seems to be taught by the instance of the apostle Paul. At the time of his extraordinary conversion, he might have received the revelation of all the mysteries of the Christian religion, but it was not so ordered. God sent Ananias to him to instruct him in duty; and God also let Paul know, that Ananias should tell him what to do. What end are these things designed to answer? Are they not intended to discountenance all enthusiastic hopes or expectations of any extraordinary views, or discoveries, under the Gospel dispensation, and to attach us more firmly to the Sacred Scriptures?

These men were both Africans, who had not the common means of information. Though God seems, in these instances, to have deviated from his ordinary method of dealing with his rational creatures, yet it was with a view to bring them to the use of the ordinary appointed means, and not to teach them in an extraordinary way. Shall we Christians, then, who have Bibles in our houses, who are favored with a preached Gospel and all God's appointed means of grace, be looking to trances and dreams for directions in the way to glory? We cannot do this without undervaluing and dishonoring the institutions of heaven: and be assured, that if we will not hear Moses and the prophets, neither would we hear, even if one should arise from the dead, to alarm our fears, and teach us the way of life.

If these thoughts are just, they may serve to show the folly and pride of those, who think themselves so far advanced in religious knowledge, as no longer to need the common ordinances of the Gospel; such as the preaching of the word, baptism, and the Lord's supper. These ordinances have ever been highly valued by the people of God, and blessed as the means of preserving and spreading religion in our guilty world. In various ways, God has done honor to them in every age of his church, and is still doing it. Let us then

be diligent in the use of these God's appointed means, and earnestly seek his blessing on them; and not be looking for extraordinary means. Whenever men come to look for extraordinary means, and imagine they are to be taught by any thing but the word, they are in danger of being led away by strong delusions.

These two narratives naturally call our attention to the pitiable situation of the many nations of the earth, who sit in darkness and in the region and shadow of death. A great part of Asia, the most ancient, extensive, and populous quarter of the globe, formerly the seat of learning and religion; the large continent of Africa, in part of which there were once many flourishing Christian churches; America, which extends almost half round the world; all the inhabitants of which countries are of the same species with ourselves, originally of the same parents, have the same immortal minds, are the objects of the same eternal love of God, redeemed by the precious blood of Christ, and heirs with us of eternal happiness, or eternal misery: all, except a small proportion, are living in ignorance, strangers to the benign, the heaven-born religion of Jesus; without God and without hope in the world. When we consider the distinguishing goodness of God to us, in that we are favored with the appointed means of salvation, and have set open to us the path of duty and the way of life; surely the goodness of God to us in this respect, should lead us to repentance and engage us to distinguish ourselves by a life of piety and virtue. How shocking a sight is an ignorant, profane, immoral man, in a Christian land! Distinguished by advantages and privileges; surrounded, and filled, and covered, with the mercies of God; and yet trampling them under foot, or prostituting them to the basest purposes, to the dishonor of his bountiful Benefactor, the injury of his fellow men, and his own eternal ruin! Tremble, my soul, at the thought! Weep, weep, if possible, tears of blood over a self-ruined race.

Every truly pious Christian, when he takes a view of our barbarous, benighted fellow creatures, will think it a reasonable and important duty to pity and pray for them. Is this all that can be done? Does not God work by means? Will he hear and answer prayers, when the means by which the object is to be obtained are neglected? Can nothing be done by the inhabitants of this State, [Virginia,] towards civilizing and christianizing our Indian neighbors? Are there no men of fortune in this state who would esteem it their honor and happiness to contribute a part of their substance towards so beneficent a purpose? Are the professing Christians, in this happy land, all swallowed up in self? Or are they only waiting to see some good plan proposed and some persons ready to carry it into execution? Have we nothing to do with the surplus of our property, but pamper the flesh and leave estates to wise men or fools, we know not which? Are our estates talents, which God has intrusted to us, to lay out for his glory, and the good of his creatures? Is it not in this way the wealthy are to lay up treasure in heaven? Do we think that devotion will take us to heaven without the fruits? Our brethren in other parts of the world are nobly and vigorously exerting

themselves to inform and bless their fellow men, by bringing them to the knowledge of God, and his Son Jesus Christ: and God, as we are informed, is crowning their labors with success. He has graciously promised to reward them in heaven with eternal bliss. Every soul converted to God by their means will be to them a crown of rejoicing to all eternity. And have we no desire to share in this heavenly joy? no ambition to wear this crown of glory? Have we no aspirations after joining with Asiatics, Africans, and Americans in the regions of glory, in celebrating the wonders of redeeming love, and hearing them ascribing their salvation to the blessing of God on our instrumentality? If our souls are not fired with such thoughts and animated with such desires, they must be stupid indeed!

To the preceding observations of our correspondent, we add two reflections of our own.

1. How wonderful are the methods, which God often uses, to bring his elect to the knowledge and belief of the truth. Christians are not apt enough to contemplate this subject, as it is explained before their eyes, by plain, undeniable facts. In the case of the converted Algerine, how many providential events, of an extraordinary character, took place in the process of bringing him to an acquaintance with the Gospel. How improbable would it have seemed, that a Mahometan student, sailing up the Mediterranean, should be carried as a prisoner to New Orleans, transferred to Indians on the Ohio, enabled to escape and cross the mountains alone to Virginia, and, when sinking under the distresses of famine, nakedness, and solitude, in the midst of a vast wilderness, that he should be discovered by a compassionate hunter, rescued from death, and restored to civilized society; that he should acquire a competent knowledge of the English language by uncommon perseverance, have his attention excited to Christianity by a dream, and finally obtain Christian instruction in the interior of an American colony. How evidently was this man *elected* from among his hardened and bigoted countrymen, that he might hear of Christ. And after he had heard the Gospel, it was necessary that the same divine favor, which had preserved him through so many dangers, should be displayed further in changing his heart.

In the case of the converted negro, also, the same distinguishing love of God is manifest. Why was he incited to seek after instruction? Why was he admonished to abstain from labor on the Lord's day? Why did the admonition prove effectual? How came it to pass, that he should feel himself to be a sinner, principally from his own secret convictions? Hundreds of thousands of slaves, in the same circumstances, were not the subjects of any of these things. Why was this poor man *elected*? For the same reason that all the redeemed are elected; a reason which cannot be stated so well, as in the words of our Savior: *Even so, Father, for so it seemed good in thy sight.* Doubtless there are reasons, why it seems good to the infinite wisdom of the Father, that from among men of the same character, in the same circumstances, and under the same advantages, one should

be taken and another left: but these reasons are not revealed to man. The fact is undeniable; and it perfectly corresponds with the doctrine, as it is expressed and implied hundreds of times in the Scriptures.

Our attention has often been attracted to this subject by instances of hopeful conversion within our own observation. Persons of the most unpromising character have been arrested in their course, and have become subjects of the renovating grace of God; while others, equally unpromising, have been left to treasure up wrath against the day of wrath; and others still, apparently of a promising character, have remained, like the young man in the Gospel, ignorant of themselves and of the divine law, and have gradually become hardened against the truth, relying on the performance of external duties as the ground of acceptance with God.

Indeed, the very circumstance that a particular person is brought to hear the Gospel, is often owing to events in which he had no agency. How frequently do occurrences like the following take place: three young men leave their homes, and settle in a new country. They all have the natural aversion to serious things, which is common to our thoughtless race; and they know nothing about religion, even speculatively, though they may have heard good preaching all their days. One dies of a sudden fever, without any time for repentance or reflection. One falls into dissolute company, and dies at forty an inveterate drunkard. The third, after a life of prosperity in worldly affairs,—after growing more and more callous and torpid for many years, is suddenly brought to consideration, to repentance, and to a state of salvation. In another case the order may be reversed: one becomes penitent, gives satisfactory evidence of piety, and dies young; the second dies in the full pursuit of worldly good, unconcerned about religion; the third lives to be a hoary-headed drunkard, or, which is equally decisive of his character, a hoary-headed miser, and dies unaltered. A number of young men go to sea in the same vessel. They are, perhaps, all profane and immoral. The vessel is lost, and three or four reach the land in a boat. Of these, after many intervening remarkable providences, one becomes religious; the others remain as they were. Of ten gentlemen of education, talents, study, influence, and property, employed together in some honorable office, one is suddenly, and by some inconsiderable circumstance, brought to reflection; he is convinced of his sinful state and character, and receives Christ as the Savior of sinners. His associates see the change; they wonder at it: Oh, how happy is it, if they are not left to wonder and perish.

In all these instances, and in thousands of others, an observer may easily discern, that the *election* is made by God. How idle then is it, and how absurd, to oppose a doctrine, which is clearly revealed in Scripture, and confirmed by the history of every day.

2. Every faithful and well instructed minister knows, that the cardinal doctrines of the Gospel are very powerfully confirmed by the experience and testimony of ignorant and humble persons, who

are sometimes anxious for the salvation of their souls with little previous knowledge of the Gospel, and without ever having been instructed in any *system*. Such persons often spend weeks in a state of great anxiety, without making known their case, or discovering their feelings, to any one. When they come to disclose their concern, and open their hearts freely to a judicious minister of the Gospel, he often finds, that their own experience had taught them, that they were amazingly depraved, deserving of punishment, destitute of holiness, and unworthy of the least favor; that, if they should be saved at all, it must be by mere mercy, and in consequence of the free, electing love of God through Jesus Christ; and that many other truths, connected with these, are held by them to be indisputable.

In a word, the appeal is confidently made to the serious prayerful minister, who converses much with his people on experimental religion, whether he does not find, in a vast multitude of instances, that the doctrines of grace, or the doctrines commonly called Calvinistic, are confirmed by the untaught experience, the plain common sense, and the deliberate reflections of the humble Christian. In the case of the negro, which has occasioned these remarks, we see that this ignorant, uninstructed man had a deep sense of his depravity, before he could comprehend the teaching which was offered to him. Whence did he derive this sense of depravity? Doubtless from the same source as the illustrious Bacon, the greatest and most learned man of his age, derived the same thing:—from his own experience and the teachings of the Holy Spirit.

LETTER FROM A NEGRO GIRL.

The following letter, written by a black girl to another black girl of her acquaintance, was handed to us sometime since by a respectable clergyman. It is inserted to show, by example, how admirably religion is calculated to promote the happiness of persons of all classes and in all conditions. A few verbal corrections have been made; but no idea is altered.

Canaan, July 25, 1815.

Dear Friend,

PERHAPS you think strange of my not answering your kind letter, for which I return you ten thousand thanks. The reason why I did not, was because I had not any paper. It being my birth day this day, I thought I would devote a little time to writing to you. O my friend, eighteen years of my life are spent. And what can I render unto God for all his mercies, that he has bestowed upon me, especially the past year. I never shall forget that day, in which God made me to rejoice in him. Never before did I know what comfort there is in religion. There is more comfort to be taken, in one hour, in religion, than ever I took in all my life time before. What satisfaction there is to be taken with Christians; what comfort in prayer. Once I could not pray. Now the Lord has taught me. How could I neglect it so long? I have been blinded; but I

hope through the mercy of God I have been made to see and feel my need of a Savior; and brought to give him my whole heart.

"O what immortal joys I felt,
And raptures all divine,
When Jesus told me I was his,
And my beloved mine."

I think I can say, that I can rejoice in the Lord, and joy in the God of my salvation. O my friend, may we take up the cross daily and follow Jesus; may we learn of him to be meek and lowly in heart, that we may find rest unto our souls; and may we so live, as that others may take knowledge of us, that we have been with Jesus. I wish I could see you, and converse with you upon heavenly things; which I hope I shall before long. Do write to me as often as you can; for your letters do me good: and do come and see me. Now, my friend, may we so walk here in this world as to meet our Lord in peace, which is the prayer of your friend,

M. R.

REVIEW.

XCI. *True Liberality: A Sermon, preached in Boston on the first anniversary of the American Society for educating pious youth for the Gospel Ministry, Oct. 23, 1816.* By SAMUEL WORCESTER, D. D. pastor of a church in Salem. Published by order of the Society. Andover; Flagg and Gould. 1816, pp. 28.

IT is a distinctive characteristic of Christian liberality at the present day, and in our own country, that it is enlarged in its views, and universal in its operation. By this phraseology we intend, that whenever any new call is made upon the beneficence of Christian, there are a considerable number of men scattered through our country, whose ears are open to hear it, and whose inquiry is not, whether the call is new; whether it assumes, that difficulties are to be removed, and sacrifices to be made, and time to be spent; but whether it imposes a *duty*, and must, on Christian principles, be heard and obeyed. Thus, when the wants of the destitute in our new settlements were laid before the public, missionary societies were formed to relieve those wants. When the deplorable condition of the heathen world was known extensively, exertions were made to send the Bible to the heathen, and teachers to explain it. When the want of new institutions to educate young men for the ministry came to be generally acknowledged, such institutions were erected and endowed. When the distressing scarcity of candidates for the ministry was felt, new and unexampled measures were taken to supply the deficiency. When the claims of the poor in our cities, of the slave-population of our country, and of the Jews, presented themselves, societies were formed to consult the spiritual interests of these various classes. This state of things is cheering to the good man's heart. It augurs well for the future. Let us not be

understood, however, to intimate, that the mass of Christians in our country have done their duty, in these various ways; or that they have any correct views of what their duty is;—of its extent, its urgency, its universal obligation. Though individuals can be pointed out, whose minds and hearts are greatly enlarged, whose plans are comprehensive and well-devised, and whose principal aim is to benefit their fellow-creatures, the great body of professing Christians are yet to be awakened, roused, informed, and rendered zealous and active in the various works of love and mercy, which distinguish the days in which we live. The first thing which they need, after having their attention excited to the subject, is, that the scriptural wants of mankind should be exposed to their view. For this purpose the sermon before us is a very useful document.

The text is, Isa. xxxii, 8. *But the liberal deviseth liberal things; and by liberal things shall he stand.*

The design of the preacher was to consider the two propositions of the text. The first is explained, both as a definition and as a prediction. This division of the subject led to a very interesting discussion concerning genuine liberality; that liberality which consults the permanent interests of men;—the liberality which distinguishes the Gospel, from its first origin in the divine counsels to its annunciation on earth, and during its promulgation to our fallen race through every age to the final consummation.

Under the second head of discourse, the character of the liberal man is thus described:

"The truly liberal are joined to the Lord in one spirit, and will stand in his strength, and in his love forever. In obedience to the Gospel, with a renovated heart of penitence, faith, and love, they have given themselves to him; have presented their bodies a living sacrifice, holy and acceptable, and consecrated all that belongs to them, to him and his cause. This was their first truly liberal act; and by this their character, and their destiny, were determined for eternity. By this decisive act, their feet were fixed upon a Rock;—upon "the sure foundation, which God hath laid in Zion;" and on this Rock they will abide forever. By this act they obtained a standing in the everlasting covenant of grace, as heirs of God and joint heirs with Christ; in that kingdom of righteousness and peace, and joy in the Holy Ghost, which shall never be shaken; but shall rise in excellence, and blessedness, and glory, through interminable ages. In this divine kingdom their inheritance lies. Here their treasures are deposited; and here their hopes are fixed:—treasures, which shall never fail; hopes, whose consummation is sure." pp. 16, 17.

"In the final day, he shall stand:—stand amid the terrors of a burning world, without dismay; amid the awful solemnities of the judgment-seat, with unspeakable joy. And in the great city, the holy Jerusalem, amid the countless myriads of the redeemed, out of every kindred and tongue and people and nation, in promoting whose salvation he was permitted to bear a humble part, he shall stand before the throne of their adored Redeemer; and walking with them in His light, he will see the good of His chosen, will rejoice in the gladness of His nation, and will glory with His inheritance, with ever fresh and ever increasing wonder and delight, forever and ever." p. 18.

The following exhibition of the necessity of preachers, in order to disseminate and perpetuate the Gospel, is particularly worthy of

attention at the present time. It has become a popular notion, to a considerable extent, that if the *Bible* be sent to those who are destitute of it, all is done which benevolence requires. But this notion has nothing to support it, either in Scripture, or in the testimony of experience. No instance can be produced of a nation, or a smaller community, having been converted to Christianity by the *Bible* alone; nor even of a church being preserved in the credible profession of religion without the labor of ministers of the *Gospel*.

"It is by the instrumentality of *Gospel* ministers, that Divine Wisdom has appointed to evangelize the world; and it is utterly vain and repugnant to the revealed mind of God, to expect the nations to be "*discifled*," or brought into the saving truth and grace of Christ, in any other way. The ministers of the *Gospel* must indeed be supplied with means and helps for their work. *Bibles* must be distributed, or otherwise spread, by them, or by others, in all lands, and among all classes of people; schools for the education of children and youth, must every where be established, under pious and capable instructors; and various other helpers and means must be extensively employed. But the great work will never be effected, without a competent number of able and faithful ministers. Without them indeed the *Bible* will never, to any adequate extent, be dispersed, or made known; without them the holy Book even where it is, or might be, possessed, will be but little read, but little understood, but little felt; without them the attention of mankind, engrossed as naturally they are with the things of this present world, will not be excited and engaged to the concerns of religion and the world to come. Without able and faithful ministers, in fine, churches will not be duly established; the nations will not be *baptized in the name of the Father and of the Son and of the Holy Ghost*; the worship of God will not be maintained and attended; His sacred institutions with which the promise of his renovating grace is connected, will not in any part be observed, agreeably to his revealed and most gracious will." p. 19.

The concluding part of the Sermon is occupied with some very interesting calculations, nearly the whole of which we quote. We would first observe, however, that the computation, adopted by Dr. Worcester, has been objected to, on the assumption, that there are more than 2,000 well qualified ministers in the United States. Admitting the fact to be so, we should insist, that full 6,000 are now wanted in addition to the present number of faithful laborers; for, in the first place, 1,000 souls are a sufficient number to demand the labors of one man, in the most populous towns and districts; and, secondly, in the less populous districts the spiritual instruction of 500 souls would be a sufficient charge for any minister. We do not say, that there ought to be as many religious congregations in our large towns, as there are thousands of people; but if it should be expedient, in some instances, that two, three, or even four thousand persons should belong to a single congregation, it would be expedient that such a congregation should enjoy the services of two, three, or four good ministers. Nor do we say, that every minister of the *Gospel* should statedly preach. It might greatly conduce to the promotion of religion, in some congregations, to support one minister, who should ordinarily be expected to preach, and another, who should preach occasionally, but whose principal employment it should be to visit the sick, attend funerals,

conferences, and religious meetings for inquiry, and to train up the children of the congregation in a regular course of catechetical instruction. We now proceed to the extracts:

"Of ministers of the Gospel, however, able and faithful, there is a lamentable deficiency. It has been estimated that 8,000 ministers would be no more than an adequate supply for the people of the United States: that the present number of competently educated ministers of all denominations does not exceed 2,000; and therefore that 6,000 more are wanted. The estimate has been made on the principle of allowing one minister to every thousand souls. The alarming deficiency, instead of being lessened, is from year to year increasing; as the vacancies made by death, and the increase of population annually exceed, in proportion, the number of those who come forward for the supply. These serious facts cannot fail deeply to affect every heart, that wishes well to our country, and to the immortal interests of mankind. Others, however, still more deplorable, demand to be considered.

"Of the 800 millions of souls, which the earth is computed to contain, not more than 200 millions even bear the Christian name. The remaining 600 millions are groping in thick darkness;—are immersed in deep corruption;—are perishing for lack of knowledge. Of this commiserable portion of the human family, were a division to be made among the nations of Protestant christendom, according to their respective numbers, and abilities for supplying the means of salvation, not less, certainly, than 100 millions would fall to the share of our own nation! What number of Christian *Missionaries* then ought we to send to them? What would a judicious and truly liberal man deem an adequate number for the work of evangelizing our part of the heathen world—100 millions of our perishing fellow beings? Would he say that one to every 20,000 would be too many?—But one to every 20,000 would amount to 5,000 missionaries. Even in the proportion of one to 50,000, a proportion which the liberal heart would bleed to mention as an adequate supply, no fewer than 2,000 missionaries to the heathen are demanded of this nation. Is any one startled at this statement? Let such an one be intrated to ponder the subject deeply.

"About two hundred years ago, the Lord, in his sovereign goodness, planted our fathers in this good land; driving out the heathen before them. Under his gracious care, a little one has become a great nation, richly endowed with temporal blessings, and with advantages for obtaining durable riches and righteousness. Upon this nation, thus eminently favored, the momentous command has been, for two hundred years, continually pressed by all the authority and pathos of infinite Love, *Go ye into all the world, and preach the Gospel to every creature.* And what has this nation done in obedience to this high command? Our fathers have told us of the apostolical Eliot and Mayhews. In later times we have had our Brainerd, Kirkland, Sargeant, and Blackburn. And we have now ten or twelve good and faithful men, we trust, employed as missionaries to the heathen. This is the amount!

"Are we then, at this late day, with these awful facts pressing upon our consciences; are we still disposed to postpone the work of evangelizing the heathen; because, alas! notwithstanding our eminent advantages, our own country is yet very inadequately supplied with the stated preaching of the Gospel, and multitudes of our own countrymen are lapsing into heathenism?—My friends, may not our long, ungrateful, selfish, and hard-hearted disobedience to the ascending Redeemer's parting command, be one principal reason of the present affecting state of things?—Surely no truly liberal person, on due reflection, will suggest, or indulge a doubt, that it is as really our bounden duty, and a duty as instantly pressing, to supply our just proportion of missionaries to the heathen, as to provide the requisite number of ministers for our own country. No such person can doubt, that it is as urgently important that there should be one missionary to every 20,000, at least to every 50,000, of the poor heathen, who are absolutely destitute of the means

of knowing Christ; as that there should be one minister to every 1,000 souls in this Christian land, where even the most necessitous are not without very considerable means.

"Upon an estimate, then, so very low, that it cannot be mentioned without extreme pain, at least 2,000 missionaries for the heathen must be added to the 6,000 ministers wanted for our home supply; making in the whole 8,000! This, it is confessed, is a great number; but is it too great to be thought of?" pp. 20—22.

After inquiring whether a sufficient number of young men can be found, of suitable qualifications to be educated for the ministry, Dr. W. proceeds to another inquiry:

"But can we support the expense?—If we had now 8,000 ministers settled in our country, and 2,000 missionaries employed in heathen lands; allowing to each settled minister 500 dollars, which exceeds, undoubtedly, the average salary of our present settled ministers, and to each missionary 666 dollars, the actual stipend of our married missionaries in India; the total expense of supporting the whole would be 5,333,000 dollars: less than a sixth part of what is annually expended in our country for ardent spirits! Might not one sixth part of the expense for ardent spirits well be spared from that enormous and destructive consumption, and applied to the best and most important of all objects?—One sixth as much for saving men, as for destroying them!

"Another resource claims very serious attention.—In ancient times a tenth of all income was sacredly devoted, for pious and charitable uses. This part of religion was not of Moses; it was practised by Abraham and Jacob, and probably by all the patriarchs; and may well be supposed to have originated in at least *an intimation* from the sovereign Lord of all, that it would be no more than a suitable expression of allegiance and homage to him. Under the Mosaic economy, besides the tenth of all for the maintenance of the Priests and Levites, a tenth of the remainder was required for other sacred and benevolent uses; together with many free-will offerings, for various occasional purposes. That economy indeed, is abolished; yet it does not appear that the *original* tenth, which was from the beginning has ever ceased to be a suitable and acceptable portion to be held sacred to the Lord. Nor should we doubt, that, were it thus held, and charitably and religiously applied, by the people of this land, the Lord would "open to us the windows of heaven, and pour us out a blessing, that there should not be room enough to receive it."

"If then we take the average income of the free, white families of this nation at 300 dollars, which is much less than an estimate of no very doubtful *data* would make it; and compute the families 1,400,000 which probably is not far from the true number; one tenth of the whole will amount annually to 42 millions of dollars. Let this then be the estimated fund for pious and charitable uses; for the maintenance and advancement of the Gospel, and for the relief and help of the poor. The poor's tax, in the United States at large, is estimated, at less considerably than a million and a half. If to this we add three times the sum for private charities, which undoubtedly is much more than what is actually contributed, we shall take from the general fund only six millions of dollars; leaving still 36 millions for religious uses:—more than six times as much as the estimated expense of supporting 8,000 ministers at home, and 2,000 missionaries in heathen lands. And if much more than the amount of this expense might well be redeemed from a single article of *pernicious* consumption; what might not be saved from all the various items of worse than superfluous expense?" pp. 22—25.

On the whole, this is an excellent sermon, and well calculated to shew the need of Christian exertions, with a constant regard to the

wants of our own countrymen and of the whole human race. The preacher has avoided a common fault; that of exalting the particular charity for which he pleads at the expense of other charities. He takes a wide range, and would befriend every good institution, especially every one which has in view the salvation of immortal beings.

RELIGIOUS INTELLIGENCE.

THEOLOGICAL SEMINARY FOR AFRICANS.

THE Synod of New York and New Jersey have recently appointed a Board of Directors to establish and superintend an African School, for the purpose of educating young men of color to be teachers and preachers to people of color within the United States and elsewhere. The Board met, soon after the appointment, and chose the following officers; viz.

The Rev. JAMES RICHARDS, D. D. President.
The Rev. EDWARD D. GRIFFIN, D. D. Secretary.
JOSEPH C. HORNBLOWER, Esq. Treasurer.

The Board also published the following well written address; an address which we re publish with our best wishes for the object, and our warm approbation of the manner in which it is brought forward.

THE ADDRESS.

By computations founded on the latest information, there are in Africa and its islands twenty millions of the proper negro race, besides thirty millions, who differ from them more or less in complexion and features. There are supposed to be a million and a half of the same people in the United States; and a million and a half more may be reckoned for the Floridas, Mexico, South America, and the West India Islands, to say nothing of New-Guinea. Here then is a vast world of twenty-three millions of souls, (besides the thirty millions before mentioned;) a population equal to that of the United States, Great Britain, Ireland, Sweden, and Denmark united.

Though we are fully persuaded that to the end of the world there will remain different orders in society, it cannot be supposed that so considerable a portion of the human race, consisting of so many independent nations, and occupying the greater part of one of the four quarters of the globe are always to be regarded as made only for slaves, or are to be excluded from the blessings of Christianity and civilization during the approaching period of the millennium. In those days, which are yet to come, and which are even now at the door, the descendants of Ham, we are bound to believe, will attain to an elevation and dignity which will do away the memory of their past disgrace, and give them a rank among the polished nations of Europe and America. Africa will yet boast of her poets and orators. Eloquence will play on the tumid lips of her sons, and sable hands will strike the lyre, and weave the silken web. On the Niger as on the Thames, temples will arise to the living God; and perhaps the arid sands will find the curse of barrenness repealed by the same power that will turn Palestine into a fruitful field.

If Africa is to stand forth in the glory of Christianity and civilization, her own sons, and not the sons of strangers, must be the instructors of her youth, and her ministers of religion. No nation will ever advance far in any improvement but by the instrumentality of her own children. Strangers may make a beginning, but strangers cannot continue to support her schools and her churches. To sustain such a weight at arm's length, would exhaust both patience and power. History presents no instance of the kind. Apostles and missionaries may pass over a country, but native teachers must finish the work. So it was in primitive times. So it was in every country of Europe, when it received the Christian faith. So it is in India at the present day. The debilitated and jettied Hindoos prolong and extend the order, which European missionaries have established.

To say that Africans are not competent to become teachers and preachers, is therefore to say that one quarter of the world is never to support a Christian Church. And why is this said? Are not the colored people of these States as competent for such offices as Hottentots, many of whom are now proclaiming to their countrymen the unsearchable riches of Christ? We are not to judge of the power of the lion from what we see of him incaged and enchain'd. Let us not first debase and then libel. If we would judge of the sleeping energies of African minds, let us peruse some portions of modern history, over which for obvious reasons we must here cast a veil; let us look to the progress made in our Sunday Schools, and in the African Seminary recently established in one of our cities.

If Africa must have African teachers and preachers, who shall prepare them but the Christian world? Africa has no science to communicate; Africa has no religion to impart. For the present, and for a considerable time to come, she must be a passive receiver, and Christian nations must convey to her the light and grace. If any of her children are taught, and made competent to instruct their countrymen, European or American benevolence must teach them. We must begin the series of a Gospel ministry that shall perpetuate itself among the tribes of that vast continent.

This work plainly devolves on America rather than Europe, for two reasons. First, the great mass of transported Africans are here. Allowing that there are thirty thousand dispersed through the different nations of Europe; the number in the United States alone, compared to that in all Europe, is as fifty to one. Here this vast mass is concentrated; there the small number are thinly scattered over different countries, and lost in an overwhelming population. Our advantages to make selections are to those enjoyed by any nation in Europe as two or three hundred to one. And our chances to find proper subjects are still greater. Here special attention may be easily directed to form the African character; there the attempt is almost impossible. Perhaps in no district of Europe could an African school or congregation be collected; either of these might be done in almost any neighborhood south of New-England, and even in the large towns of that part of the union. No spot on earth is so well fitted for the sublime and holy effort as that on which we dwell. Secondly, no portion of the world is so deeply indebted to Africa as this western continent and its islands. This is the prison which has received all her captive sons. America is the only civilized country, in which slavery is allowed. Though some of the Christian nations of Europe tolerate it

in their American colonies, not one of them, it is believed, admit it in the parent state. This land of freedom is the only enlightened land of slaves. On the principle of slavery we have nothing to say. We only affirm that America is the great receptacle, which has received the streams that Africa has discharged. And for this we owe her large arrears.

The Board are aware of the many difficulties which attend this undertaking, and of the disappointments which they must expect to meet; but in the name of the Lord they will go forward. They are not unmindful of the existing state of things in their own country, and of the duties thence resulting. Should an opening be made for any of their young men within these States, and should this Board be authorized to send them forth, they will select only the most faithful and discreet, and give them peremptory instructions to inculcate subordination according to the apostolic example. The whole wisdom and dignity of the Synod, under whose direction the Board act, are a guarantee to the public for the caution and prudence of their proceedings.

The Board at present have no funds, and for these they cast themselves on the charity of a compassionate public, making their appeal especially to those whose hearts are penetrated with the love of Christ. The tears of Africa will not plead in vain. The injunctions of a Savior will not be heard in vain. They only add, that any donations conveyed to their Treasurer, Joseph C. Hornblower, Esq. of Newark, will be gratefully acknowledged.

The Board hope to be ready to receive applications from young men without delay, and will be thankful for notices of proper characters from any part of the union. Applicants must possess respectable talents, sound discretion, undoubted piety, be able to read and write, and come well recommended. Correspondents will please to direct their letters, except those which contain donations, to the Secretary of the Board.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

| | |
|---|--------------|
| Dec. 20, 1816. From the Colechester Female Juvenile Society, by Gen. Huntington, for the school fund, | \$4 39 |
| From the Foreign Mission Society of Boston and the Vicinity, | 189 20 |
| 21. From an unknown person, of Bluehill, (Maine,) for the school fund, | 2 00 |
| From Martha, in a letter with the Riceborough postmark, | 5 00 |
| 30. From the monthly concert of prayer in Andover, South Parish, the avails of contributions, by the Rev. Justin Edwards, | 20 00 |
| A part of a contribution in the South Parish in Andover, on Thanksgiving day, for the translations, | 25 00 |
| To. do. for the school fund, | 16 00 |
| From the Andover South Parish Charitable Society, for the school fund, | 50 00 |
| From the Andover South Parish Juvenile Bible Society, for the translations, | 26 00—137 00 |
| 31. From Mrs. Jerusha Walker, of Sturbridge, (Mass.) a widow's mite for the education of heathen children, | 5 00 |
| Jan. 1, 1817. From the Society in Phillips' Academy, formed for promoting the translations of the Scriptures, for the education of a heathen child to be named SAMUEL PHILLIPS, | 30 00 |
| — avails of contribution after a sermon by Mr. Cornelius in the chapel of the Theological Seminary at Andover, for the education of heathen children, | 41 00—71 00 |
| Carried forward, | \$416 59 |

| | Brought forward, | \$413 59 |
|--|------------------|---------------------------|
| From the gentlemen's association in the first parish in Bradford, for the education of heathen children, by Mr. J. Kimball, jun. Treasurer, | 11 34 | |
| From the Female Association in do. | 9 66 | —21 00 |
| From the Male Juvenile Association in Haverhill, (Mass.) by Thomas H. Appleton, Treasurer, for the school fund, | | 4 00 |
| From Mrs. H. of Concord, | 2 00 | |
| Do. do. for the Cherokee schools, | 2 00 | —4 00 |
| From the Association in Colebrook, by E. Rockwell & Co. for the school fund, | | 13 50 |
| 2. From Miss Edes's and Miss Harris's school in Charlestown, a New Year's gift, for the school fund,* | | 1 08 |
| From a young lady in Charlestown, for do. | | 2 00 |
| 3. From a lady in Boston, for the education of a heathen child to be named | | 30 00 |
| 4. From Lydia Perry of Charlestown, for the school fund, | | 1 00 |
| 7. From the Young Ladies' Charitable Society in Montville, for missions and translations, by Miss Margaret Hill, remitted by Gen. Huntington, | | 36 00 |
| 8. From Mr. Jesse Haskel, of Rochester, by Professor Burgess, for the Owhyhean Youths, | | 2 00 |
| An appropriation in a collection at Dedham, | | 50 |
| From Stamford, (Conn.) a collection for foreign missions, by Mr. T. Dwight, jun. | 7 25 | |
| From a friend of missions, | 1 00 | |
| From Mr. Marshall of Milford, | 1 00 | —9 25 |
| From the Female Cent Society in East Guilford, | | 25 02 |
| From the Female Reading Society in Wrentham, by Mr. T. C. Williams, | | 50 00 |
| 11. The avails of a pair of bracelets, given by a young lady in Charlestown, for the school fund, by Mr. Cornelius, | | 3 00 |
| From the first congregational Society in Stockholm, (N. Y.) remitted by the Rev. Hiram S. Johnson, to President Davis,† | 31 00 | |
| From the Female Charitable Society in Bridport, (Ver.) | 14 31 | |
| From the Female Charitable Society in Addison, (Ver.) | 7 81 | —53 12 |
| 13. From the Merrimac Branch of the Foreign Mission Society, by Mr. Joseph S. Pike the Treasurer, | | 90 00 |
| From Females in Newbury and Newburyport, by M. Samuel Tenney, an agent of the Board, | | 16 00 |
| From an unknown female, by Capt. John Pearson, | | 3 00 |
| A collection in Foxboro', (Mass.) at the monthly concert of prayer, | | 18 70 |
| Avails of a contribution in Salisbury, (N. Y.) after a sermon preached before the departure of Mr. Williams, on his mission to the Cherokees, | 25 65 | |
| Avails of a contribution in Troy, (N. Y.) after a sermon preached before the departure of Messrs. Hall & Williams, by Dr. Coe, | 43 49 | —69 14 |
| 17. From a friend in Westminster, (Mass.) by Mr. S. T. Armstrong, | | 1 00 |
| 18. From the Female Cent Society in Arkport, (N. Y.) by Mr. C. Hurburt, | | 10 00 |
| From the Society in Wethersfield, (Ver.) for promoting education and Christian knowledge among the heathen in North America, by John Chase, jun. the Treasurer, remitted by Dea. N. Coolidge, an agent of the Board, | 8 12 | |
| From H. O. Alden, for the same object, | | 25 |
| From the Female Cent Society of Wethersfield, (Ver.) for educating heathen children, by Sarah Hall, Treasurer, | 7 06 | —15 43 |
| | | Carried forward, \$909 33 |

*Fourteen dollars of this sum were the avails of the earnings of young misses by their sewing at school; the rest was dropped into a charity-box kept in the school-room.

†This donation was enclosed in a paper containing the following statement:

"With this I forward thirty one dollars. It is a contribution from the first Congregational Society in Stockholm, (N. Y.) A people in the wilderness dedicate it to the cause of Christ. Only a few years since the town was destitute of a civilized inhabitant. With a few others, who first entered the town as settlers, was a pious father. He came to assist two of his sons in selecting land suitable for cultivation. Having made choice of a place on the banks of a river, and thrown up some boughs to shelter them from the damps of the evening,—the father commended their cause to God. In his prayer he observed, that "he could not say prayer was wont to be made in that place; yet he prayed that it might become such." So peculiar have been the merciful dealings of the Lord, that though not a professed disciple was among those who remained, in about four years afterward, a church was organized. The church has since been distinguishedly blessed."

| | Brought forward, | \$909 35 |
|---|------------------|------------------|
| 20. From the Female Charitable Society in Bennington, (Ver.) by Mr. Hiram Bingham, for the school fund, | 40 44 | |
| From a young lady in Bennington, for the school fund, | 1 10 | |
| From a female friend for do. | 1 00 | |
| The avails of a collection in Bennington, (Ver.) for the school fund, by Mr. Hiram Bingham, | 23 40 | |
| Also a gold ring given in the same collection, sold for | 1 08 | —67 02 |
| 21. From the Juvenile Female Society of Boston, a second payment for the education of JOSHUA D. BRAINERD, | | 15 06 |
| From the Auxiliary Foreign Mission Society of Middlesex County, (Conn.) by Clark Nett, Esq. Treasurer, remitted to Mr. Henry Hudson, an agent of the Board, | 127 50 | |
| From a friend of missions in Colchester, for the school fund, | 4 00 | |
| From the Female Cent Society in Windsor, (Penn.) for the school fund, | 2 00 | |
| From the same for missions, | 95 | |
| From the Ladies' Cent Society in Glastenbury, (Conn.) by Mrs. Ann Plumer, Treasurer, | 52 71 | |
| From the Wethersfield Female Foreign Mission Society, | 74 77 | |
| From the Female Cent Society in Windham, (Ver.) by the Rev. John Lawton, | 17 00 | |
| From friends of missions in Windham, by do. | 4 00 | —282 91 |
| | | <hr/> \$1,274 26 |

N. B. The donation mentioned in our last, as having been received by the Rev. Daniel Huntington, was given by the Bridgewater Evangelical Society, which was formed the past year.

EDUCATION OF HEATHEN CHILDREN.

SOME of our readers may not know, without an explanation, the principles, or reasons, on which several donations have been made for the maintenance and education of particular children, to be selected for the purpose, and to receive a particular name. The following brief statement may suffice.

The missionaries at Bombay, in a paper published a year ago, discussed and proposed several methods of promoting the cause of Christ among the heathen who surround them. One of these methods is the education, in a mission family, of poor orphan children, many of whom are to be found in every part of India. Any number, which can be supported, may be selected, and placed in a course of education. The whole annual expense for the food and clothing of an orphan child is estimated at less than *thirty dollars* a year. Being placed in a mission family, such children will early become accustomed to all the orderly habits of civilized society, in Christian countries. They will early become familiar with the Bible, with prayer, and with the appropriate duties of the Sabbath. By the blessing of God upon the instructions, which shall be given them, they may become fitted to preach the Gospel to their heathen countrymen.

This plan is highly approved by many pious and intelligent persons among us, and provision has been made for the support of several of these orphans already. Any person, or society, may cause an orphan to be selected and educated, by engaging to pay thirty dollars annually till his education is completed. By giving these children a particular name, benefactors will feel a deep interest in the recipients of their bounty, and will feel pledged to the children and their instructors to continue the annual pension, as long as it is needed. It may reasonably be expected, also, that this plan will excite many prayers for the mission, and call down many blessings upon it.

When the missionaries at Bombay suggested the scheme, they could not have been aware, that the Church Missionary Society in England had just entered upon a similar method of promoting the cause of Christ in Africa. Such, however, is the fact. This Society, which is under the direction of very judicious and excellent men, proposed to the British public to select and support an African child, for any benefactor who would engage to pay *five pounds*, (i. e. \$22:22,) annually. The consequence has been, that a great number of children have been selected, and have received such names as their benefactors thought proper to prescribe. The children were selected principally from among those who had been purchased as slaves, but were liberated by the vigilance of the British government. In the monthly numbers of the *Missionary Register* are published accounts of these donations, and of the names, which are given to the children. From among the earliest of the donations we take a considerable number as specimens. The names to be given the children are in *Italics*.

March, 1814. From the Committee for conducting the Youth's Magazine, for *Robert Raikes*, *John Campbell*, *William Marriott*, and *William Brodie Gurney*. One of these, the reader will observe, is named after the Rev. John Campbell, who travelled into Africa, in the employment of the Missionary Society; the others are named after individuals, probably the persons who appropriated the money for their support.

From Mr. F. Chassereau, for *Francis Chassereau*.

From Mr. Richard Neal, for *William Neal*.

From Thomas Thompson, Esq. for *Thomas Thompson*, and *Elizabeth Thompson*.

From Miss Pinckney, for *George Pinckney*.

From "Llewellyn of Wales," for *David Llewellyn*, *Morgan Llewellyn*, *Owen Llewellyn*, and *Evan Llewellyn*. This "Llewellyn of Wales," afterwards sent money for *Anne*, *Martha*, *Lucy*, and *Sarah Llewellyn*, thus pledging himself to support four boys and four girls by furnishing the stipulated annual payment.

From John M'Dougle, Esq. for *Jane M'Dougle*.

From Miss Rhodes, for *Mary Rhodes*.

From Mrs. A. B. Johnson, for *Anna Benigna Johnson*.

From a Society at Clifton, for *Christmas Ransom*, *John Christian*, and *Anne Christian*.

From a friend, for *Esther Merrett*.

From A. Foulks, Esq. for *Thomas Tregenna Biddulph*.

April, 1814. From T. E. J. for *Stephen Goode*, and *Lois Meeke*.

From Isaac Cooke, Esq. for *William Tandy*.

From four ladies, for *Mary Elisabeth Burbury*, *Ann Morgan*, and *Sarah Mackenzie*.

From the Committee of the Queen Square Chapel Association, for *John Shepherd*, as a token of respect and affection for their minister.

From the Rev. John Garton Howard, for *Garton Howard*.

From a lady, for *Josiah Pratt*, *Elisabeth Pratt*, *Joshua Mann*, *Elisabeth Mann*, and *William Goode*. One of these names is given out of respect to the Rev. Josiah Pratt, the Secretary of the Society and principal editor of the *Missionary Register*; another, out of respect

to the Rev. William Goode, a pious evangelical minister of the established church.

May, 1814. From Margaret Corston Cooper, a child four and a half year's old, for *Margaret Corston Cooper*.

From undergraduates of Cambridge University, for *Charles Simeon*, out of respect to Mr. Simeon, a celebrated evangelical preacher.

From the Committee of the Ladies' Association, for *James Haldane Stewart*, as a token of respect and esteem for their President.

From several members of the Ladies' Association, attending St. John's Chapel, for *Daniel Wilson*, as a token of respect and affection for their minister.

In subsequent numbers, we find children named, *Thomas Scott*, *Henry Martyn*, *William Wilberforce*, *Edward Griffin*. (a clergyman of the established Church,) and *Claudius Buchanan*.

We are happy to hear, that this last name is to be appropriated to a child at Bombay, by a Society in Boston, which will make a donation for the purpose.

AMERICAN SOCIETY FOR EDUCATING PIous YOUTH FOR THE GOSPEL MINISTRY.

AT the late annual meeting of this Society the following gentlemen were chosen officers for the year ensuing: viz.

His Honor ~~WILLIAM~~ PHILLIPS, Esq. *President*.

SAMUEL SALISBURY, Esq. *1st Vice President*.

WILLIAM BARTLET, Esq. *2nd Vice President*.

Hon. WILLIAM REED, Esq. *3rd Vice President*.

Mr. PLINY CUTLER, *Clerk*.

Rev. JOHN CODMAN, *Corresponding Secretary*.

Mr. AARON P. CLEAVELAND, *Treasurer*.

Dea. JOHN E. TYLER, *Auditor*.

Directors.

Rev. ELIPHALET PEARSON, L. L. D. Rev. ABIEL HOLMES, D. D. Rev. DANIEL DANA, D. D. Rev EBENEZER PORTER, D. D. Rev. JOSHUA BATES, Rev. BROWN EMERSON, and Rev. ASA EATON.

RECEIPTS.

The Treasurer's accounts exhibit the following sums, as having been received before the annual meeting; viz. to Oct. 21, 1816.

| | | | |
|----------------------------------|---|---|-------------------|
| From 150 annual subscribers, | - | - | \$914 00 |
| Donations for immediate use, | - | - | 1,998 17 |
| Donations to the permanent fund, | - | - | 2,671 00 |
| Interest on United States stock. | - | - | 131 25 |
| | | | <hr/> |
| | | | \$5,714 42 |

EXPENDITURES.

| | |
|--|-----------------|
| Paid towards the education of twenty-nine beneficiaries, | 1,310 00 |
| Paid towards expenses of an agent, | 20 00 |
| Printing sermon, | 75 00 |
| Other printing and various contingent expenses, | 260 03 |

| | |
|--|------------|
| Vested in U. S. stock, as part of the permanent fund, | 2,362 50 |
| Balance in the Treasury, the greater part of which is for immediate use. - - - - - | 1,686 89 |
| | \$5,714 42 |

In addition to the above, more than a thousand dollars were paid into the Treasury at the annual meeting; but as the number of applicants is continually augmenting, the resources of the Society are by no means adequate to the calls upon it for aid.

JOURNAL OF THE REV. GORDON HALL.

The following is the extract from Mr. Hall's journal, which we promised in our last number.

April 7, 1816. Lord's day.—At 8 o'clock in the morning I went, as usual for some time past, to the sea-shore where the Mussulmen bury, and where the Hindoos both burn and bury, their dead, according to the customs of their respective casts. When I arrived, there were 50 or 60 heathens, seated on the beach, at a small distance from the funeral pile of their deceased friend. I found it easy to enter into conversation with them; and I spoke freely and fully of the great salvation; and exhorted them to embrace without delay the free offer of pardon and eternal life through a crucified Redeemer, that thus they might be prepared to die in peace, avoid the torments of hell, and enter into the joys of heaven. They heard attentively, and professed to approve.

I then walked a few rods, and sat down under a shed, in front of a watch house: (for the police constantly keep several seapoys* on duty in this vast receptacle of the dead.) Here I spoke to 15 or 20 persons, some of whom were heathens and some Mussulmen. A few yards from me a Mussulman burial soon took place. About the same time came a Hindoo procession bringing a dead man to his burning. After a short interval, came another Hindoo procession with music, bringing the dead body of a Gousavee, (belonging to one class of Hindoo devotees.) According to their custom he was to be buried. The manner of doing it was peculiar. The grave was dug in a circular form, about 3 feet in diameter, and 4 feet deep. The body was then deposited in a sitting posture, with the legs locked together and drawn up close under the body; this being the posture in which this sort of people sit at their devotions. The hands were elevated about to a level with the arm pits, and closed upon the breast, and in them the *ling* was carefully placed. The *ling* is a significant emblem of what decency forbids to be named; and such was the deity, which this poor deluded creature worshipped; and to which he was scrupulously devoted all his days. Shocked at the awful spectacle, my thoughts rushed forward to the resurrection of the dead, and the judgment of all men. I seemed to see this deluded fellow-being rising from the grave, and with this overwhelming testimony of his guilt, his shame, and his condemnation, approaching the bar of insulted and incensed Omnipotence! To what "everlasting shame and contempt" and woe must such vile idolaters awake at the resurrec-

*A seapoy is a native soldier. E.B.

tion day! And, alas! how countless the multitude of such guilty untaught heathens! Could Christians, at home, behold but one scene like this, what further need could there be of exhortation! Would not every friend of Jesus, in the fulness of his heart, exclaim, "let me give,—let me do,—something for the salvation of the heathen. Would not all cry aloud to the Redeemer, "Lord, send forth more laborers into thy harvest." Would not every pious youth rejoice to say, "Here am I, Lord; send me!" But such moving scenes are as real, as though every Christian saw them with his own eyes. Why are Christians so slow to believe, to feel, and to act?

I addressed, as well as I was able, the people who were attending on this interment; and then I walked to another spot, where a dead body was burning. There also I spoke to five or six. I then began to withdraw from this dismal spot—dismal indeed! for here 5, 10, 20 or 30, of my fellow creatures are daily brought and deposited with the dead. These all die, in the ignorance and guilt of idolatry or Mahometanism. And for how many generations has this broad stream of human life been flowing into eternity! And how long shall it continue to flow, unmixed with the hope of eternal life! As I was withdrawing, a Mussulman, with 3 or 4 others, called to me, and invited me to a religious conversation with them. I spoke briefly and departed.

On my way home, I fell in with two Catholics, who were at work. I asked them how they could think themselves Christians and work on the Sabbath! I attempted briefly to describe to them the two widely different sorts of Christians, which there are in the world.

In the evening, I walked out as usual. At one place I began to talk to some large boys, whom I saw at play. About 30 persons were soon collected, and I sat down and read part of a tract to them, and told them what they must do to be saved. In another place, I spoke to 50 or 60 more. I addressed several other smaller collections of people and lent one tract. This evening I have spoken to not less than 120 or 130; and, during the day, to about 220. I think that in speaking to so many, I have never before met with so little contradiction.

Monday, 8th. I was hindered from going out as early as usual; but the great Disposer of all circumstances put about 100 people in my way, whom I addressed on the concerns of their souls. In one place, I spoke to about 15 who were beggars by inheritance or cast. I exhorted them to repent, confess their sins, and beg pardon of God, &c. I collected about 50 or 60 in another place; but some of them violently contradicted, and one of them, (who has often heard me preaching Christ,) spoke as awfully of the blessed Jesus, as ever the blaspheming Jews did.

Tuesday, 9th. To day I have preached to more than 100 people. In one place, as I was sitting by an obscure heathen temple and reasoning with some men about worshipping a stone for their god, a very decent looking Mussulman came up, and, after listening a while, desired to speak. But he no sooner began to display his zeal against *idols*, than the Hindoos asked him why the Mussulmen worship the tombs of the dead, which are only full of bones and stench? The Hindoos boldly attack the Mussulmen on this ground; and the latter certainly do seem to worship tombs with as much devotion, as the former worship their idols.

I soon resumed the conversation; and as I spoke of the Redeemer, the Son of God, the blinded and haughty Mussulman went away, declaring that God had no Son.

Almost in the centre of the road, near the same spot, were several stones about the size of a goose-egg, with some red coloring stuff upon them. These were Hindoo deities. I unconsciously stepped on one of these strange deities, as I suppose 50 other persons must do every day. A bystander apprised me of what I had done; but without seeming to expect an apology. Alas! into what inconceivable degradation and misery are such idolaters plunged! I should not know how to give the entire character of the Hindoos, in a few words, better than by saying, that "they are ready to believe any thing but the truth, to worship any thing but their Maker, and to do any thing except that which is good." To what a glorious triumph is the cross of Christ destined in the midst of such gross idolatry; a thought, which, when seized in faith, transforms, in a moment, the most overwhelming discouragements into the most transporting exultation.

As I was walking in an obscure street, a man, whom I knew not, called to me, and began to speak of religion; which gave me an opportunity of addressing 12 or 15. On my way home I turned aside to a large temple, where 300 or 400 people were assembled to be instructed in the fooleries and vices of their gods. Here I found an opportunity of speaking to a number, and I suppose I might have drawn away many; but I thought it more judicious to forbear?

Wednesday, 10th. I have spoken to about the same number to day that I did yesterday. I met with no contradiction, except in one place, where the individual alluded to on the 8th came up, after I had been addressing the people for some time, and opposed with great violence. In another place, I began to talk to about a dozen children, from 8 to 15 years of age. I questioned them about their Maker, and told them how such children were taught in my country. I repeated the commandments to them, and spoke of the awful place to which the wicked would go at death, and also of the happy place to which the good would go. A number of adults came and listened also; and both they and the children seemed to be pleased. This is what I often do with the children, and sometimes I have 20 of them around me in one place. In general, they are willing to drop their sport, and listen to what I have to say; and they seem highly gratified with the notice I take of them. Hundreds of these, in different parts of the town, know me, and they often run out to give me their *salam*, (bow.) Who can tell what may be the ultimate consequences of the little seed, which may be thus scattered, and of the friendly impressions which may be made thus early upon their tender minds.

Thursday, 11th. To day is the annual pilgrimage to *Mahalukmma*, the goddess of wealth, whose temple is situated by the sea side, about two and a half miles out of town. The crowd of people, who flocked thither, was immense. It was with the greatest difficulty, that all the people could force their way near enough to see the idol, and present it with their offerings of cocoanuts, gee, flowers, and cocks, which were offered in sacrifice. I found the opportunities for speaking to the deluded people more favorable, than I had anticipated. I spoke repeatedly, in different places, in the midst of large numbers; but from the bustle and noise, perhaps not more than 150 or 200 could

fairly hear me. I found far less opposition and contradiction than I expected.

Friday, 12th. To day I went first to the burying and burning ground, where I found one Mussulman burial and two Hindoo burnings. One of the bodies for burning was the corpse of a poor heathen, who yesterday performed his pilgrimage to Mahalukmma. He returned at night and hanged himself. While there I found opportunity to speak to about 50 persons. I went next to a heathen temple, where two women were performing their vows to the idol. This they did, by measuring the distance from their house to the idol, falling at full length on their faces, then rising and advancing to the spot to which their extended hands reached at their previous prostration. A number of musicians preceded them, and a train of attendants followed them. They also brought offerings for the idol, such as lighted tapers, flowers, gee, (clarified butter,) cocoa nuts, &c. These vows are frequent among the lower classes of Hindoos. Here I spoke to 30 or 40 people. From that temple I walked a small distance, sat down, and began to discourse with a few people. Soon I had an assembly of 50 persons. It being Good Friday, I next went to the Catholic church, where the crucifixion of the Savior is represented annually in a style perfectly theatrical. In the midst of a sermon, (in European Portuguese, which very few of the people understand,) a curtain draws, and an image of the Savior is seen, bleeding on the cross. At the same instant, the people fall upon their knees, cross themselves, and beat their breasts. After a while the image is taken down, and put upon a bier, which, with the virgin Mary on an elevated platform behind it, is carried several times round the church yard, and all is attended by innumerable ceremonies, exhibiting the most egregious and deplorable ignorance, superstition and nonsense. The crowd of people of all descriptions was immense. My object in attending, (for I have repeatedly witnessed it before) was to endeavor to instruct some of the ignorant spectators, in the true knowledge of a crucified Savior. The occasion was favorable. I suppose I addressed 150 persons. A number of these were Catholics; but the most of them were Hindoos, to whom I spoke in different places around the church. The substance of what I taught them was, that Christ, who is God, did become incarnate; and that, as represented on the cross before them, he did suffer and die for the sins of all men;—that all, who repent and believe on him, will be saved, and all who do not will be damned; and that this faith was the hidden work of the heart producing holiness of life; but that it was a great sin to make an image of any thing whatever, to call it God, and to fall down and worship before it.

Saturday 13th. To day I have spoken to more than 100 people.—At one place there were about 20 in a school, and what was quite unusual a number of the scholars were, I should judge, from 18 to 25 years of age. I was acquainted with the master and several of his scholars. One of them handed me a paper, which he was reading; and the first thing I read was, that the invoking of the name of Herree (commonly understood to mean Krishna) was the fire which purges away all sin. I read no further; but began to labor to convince them, that it was in vain to invoke the name even of the true God, unless there be love to God in the heart, repentance of sin, &c.—that

to invoke the name of Herree, who, as they all knew, was grossly immoral, could not take away sin. I intreated them to repent and worship the true God.

Dear Sir,

The preceding is a pretty fair specimen of what my private journal would be, if I kept it regularly. The last of these two weeks, however, I found more opportunities of speaking to a larger number than usual.—With great joy we have just heard of the safe arrival of our five brethren at Colombo, and of their very encouraging reception by the Governor. But with the greatest concern have we just heard a rumor of another war between England and America. We expect to write to you at large, in a few days; therefore I send you these sheets, which were on hand, without adding any thing more. I shall wish to know whether they reach you.

Your brother and fellow servant, G. HALE.

Bombay, April 27, 1816.

REVIVALS OF RELIGION.

THERE has been, for some months past, an uncommon attention to religion in Charlotte, (Ver.) The work is peculiarly remarkable, on account of the unusual number of children who are seriously affected, and who give evidence of the operation of the Good Spirit upon their hearts.

At Malone, (N. Y.) there has been a powerful revival, within a few months past; in consequence of which 60 or 70 persons have obtained a hope. The Rev. Mr. Parmelee is the minister of the place.

At Plattsburgh, (N. Y.) under the ministry of the Rev. Mr. Hewit, 70 persons have been added to the Congregational church, in the course of 14 or 15 months.

The revivals at Parma and Riga, Genesee county, (N. Y.) continued till the last intelligence; and a similar work was commencing at Murray, where a church had been recently organized. At Cayuga village, there was an extensive awakening, and at Homer a wonderful out-pouring of the Spirit. At Owasco there are supposed to have been 600 or 700 converts in the Presbyterian and Baptist connexions, since last January. God has smiled, in a wonderful manner, upon the exertions, which have been made to diffuse religion, in the western part of the State of New York.

AMERICAN SOCIETY FOR EVANGELIZING THE JEWS.

A Society with this designation has recently been formed by Christians of different denominations in the city of New York. At the organization of the Society on the 30th ult. the following gentlemen were appointed officers: viz.

Rev. PHILLIP MILLEDOLER, D. D. President.

PETER WILSON, L. L. D. Vice President.

Mr. JOHN E. CALDWELL, Corresponding Secretary.

Rev. ALEXANDER GUNN, Recording Secretary.

Mr. THOMAS STORM, Treasurer.

Rev. Messrs. JOHN WILLIAMS, J. M. MATTHEWS, R. B. E. M'LEOD, JOHN KNOX, and Messrs. ISAAC SEBRING, MATTHIAS BRUEN, and JOHN NITCHIE, other managers.

The managers have appointed the Rev. J. S. C. Frey to deliver lectures statedly to the Jews in their behalf; and Mr. Frey has commenced the delivery of lectures on every Sabbath evening.

ORDINATIONS.

ORDAINED, at Wendell, (Mass.) on the 1st inst. the Rev. HERVEY WILBUR. The services, which were deeply solemn and impressive, and highly appropriate, were as follows; Introductory prayer by the Rev. Mr. Bailey of Pelham. Sermon by the Rev. Dr. Dana, of Newburyport, from 1 Cor. ii, 13. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Consecrating prayer by the Rev. Mr. Blodget of Greenwich; charge by the Rev. Mr. Estabrooks, of Athol; right hand of fellowship by the Rev. Mr. Gates, of Montague; and concluding prayer by the Rev. Mr. Harding, of New Salem. All the exercises were attended to by a numerous audience with a very lively interest.

At Southbridge, on the 18th ult. the Rev. JASON PARK, over the church and congregation in that place. Introductory prayer by the Rev. Mr. Lane, of Sturbridge; Sermon from Acts xx, 24. by the Rev. Mr. Learned of Canterbury, (Con.); consecrating prayer by the Rev. Mr. Dow, of Thompson, (Con.); charge to the pastor by the Rev. Mr. Lyman of S. Woodstock (Con.); right hand of fellowship by the Rev. Mr. Whipple of Charlton; charge to the people by the Rev. Mr. Underwood of W. Woodstock, (Con.) and concluding prayer by the Rev. Mr. Backus of N. Woodstock, (Con.)

OBITUARY.

DIED, a young man by the name of JOHNSON, a native of Connecticut, visited the falls of Niagara, was known to descend the ladder below the falls, and has not been heard of since.

At Brighton, (England,) SWAN DOWNER, Esq. He left 7,000*l.* for clothing a certain number of aged persons in Brighton; 500*l.* to a school for the instruction of poor children—to an institution for the education of the deaf and dumb, 1,000*l.*; to a society for the discharge of small debts, to the Indigent Blind, and to the Philanthropic Society, 1,000*l.* each. He left other sums for other charities and authorized his executors to establish a life boat at Brighton, at their discretion.

At Trenton, Mr. DAVID C. COOPER, of New York, murdered in a duel.

At Braintree alms-house, PATTY HOLBROOK, aged 26. She went into her room with a candle and a quart of rum, and drank till she was intoxicated. In this situation, her clothes took fire from the candle, and she was found burnt to death.

At New York, suddenly, while sitting with his family at tea, FRANCIS LEWIS, Esq. aged 66.

At New York, Mr. HENRY COX, an Englishman, and respectable merchant, in attempting to gain the steam boat for Brooklyn, then under way, by jumping towards it. He lost his foot-hold, after having reached the boat, and fell backwards into the water. Every assistance was instantly given to recover the body; but it proved in vain, until animation had fled.

At Rutland, (Ver.) the Rev. SAMUEL WILLIAMS, L. L. D. formerly a professor at Harvard College.

At Paris, M. GINGUENE, member of the Royal Institution of France, and celebrated for his numerous and invaluable writings. All the literati in Paris attended his funeral; and eulogiums were pronounced at his grave, by Messrs. Darnou and Amoury-Duval.

Of twelve persons who died in the city of Charleston (S. C.) in the week ending the 13th ult. FOUR were of *Small Pox*.

At Lempster, Mr. JOSUA BOOTH, aged 55. His death was occasioned by the bite of a cat, about six weeks previous. The cat attacked him when in bed, and wounded him in the face. Mr. Booth and his family, not considering the circumstance to be alarming, neglected making use of any means to prevent its dreadful effect, and on the 15th inst. he was attacked with the symptoms of the Hydrophobia. Medical aid was immediately resorted to, but to no purpose; the fatal disorder soon became visible to every spectator, by the dread of every liquid, the sight of which would produce the most exruciating

spasms. He took but very little or no nourishment, although he retained his senses until the last; cautioning his friends and neighbors to keep at a proper distance from him, that he might do them no injury. Mr. B. was a person of strict integrity, and the religion he professed was his support through that shocking scene. He died much lamented by all who knew him.

At St. Albans, (Ver.) on Saturday, July 13th, 1816, in the 28th year of his age, JONATHAN JANES, jun. after a long and painful illness. The following biographical sketch is extracted from a sermon preached at his funeral, by the Rev. ASA MORGAN,

"Our deceased friend became a hopeful subject of divine grace, and professed his faith in the Almighty Redeemer in early life; and his uniform and fervent piety left no doubt of the genuineness of his *experience*, and the sincerity of his *profession*. That he had imperfections is not to be denied; and if he had not, he must have ceased to be a man. If he had enemies, (which is the common lot of all) perhaps it was owing more to his conscientious faithfulness in the discharge of the duties involved in his profession, than to any real fault in him. For several years he had an ardent desire to preach the Gospel of the grace of God to his fellow sinners; but his feeble health prevented his attending to the requisite studies.

"Laboring, however, through much weakness of body, he prepared for a work so important; and a little more than a year since, was licensed to preach the Gospel; a work in which his whole soul was engaged. But a wise and holy God allowed him only a small share in this blessed and honorable labor.—His health, (always feeble) became so impaired, that he was under the necessity of wholly relinquishing the work. But there is reason to hope, that his labor in the Gospel, though small, was not in vain. Some, no doubt, will appear at the last day, in the Redeemer's kingdom, as the fruits of his labor.

"During his last lingering illness, he maintained a steady confidence in God, and an unshaken hope of a blessed immortality through the merits of an Infinite Savior; but his views and feelings were not so clear and happy as he desired. He had a general acquiescence in the will of God, but did not possess that cordial submission to the idea of dying, which was necessary to console his mind, as he approached the period of his dissolution. Not that he feared to die; but he had a great desire to live;—and to live only to preach the Gospel to his dying fellow men. He labored and strove much for entire reconciliation to God, particularly in the dispensation of death; but for a long time he labored in vain. On this point darkness and anxiety rested upon his mind. On Monday evening before his dissolution, while his father was engaged in family prayer, in which he heartily united, though in another room, mention being made of his approaching death, and an earnest request that he might be completely resigned, and his faith strengthened, his whole soul went out in the petition—he exclaimed, "Why art thou cast down, O, my soul—why art thou disquieted within me?"

At this time and afterwards Mr. Janes enjoyed most ravishing views of heaven, and of Christ, which entirely subdued his reluctance to depart, and caused him to desire the hour of his removal with great earnestness. The particular account of his exercises our limits compel us to omit.

"He had lost his voice for singing several months previous to this; and for some time could speak only in a whisper; but he was able after this repeatedly to join in singing anthems of praise to his redeeming God.—Instead of being a house of mourning, this was truly a house of rejoicing. He said, I see no golden city as the place of my future residence, and into which I am about to enter; but I see the glory of God. This God is my God. To him I am going, and this is enough; this fills my soul with peace and substantial joy. O! what blessedness! "Tongue cannot tell, nor heart conceive what I experience." He always spoke on this subject with such an expression of countenance, as showed in some degree, how much of heaven he already enjoyed; and requested that this, and subjects relating to eternity might be constantly dwelt upon. He expressed his firm adherence (to his last moments) to the distinguishing doctrines of grace, which he had warmly espoused, and the sweetness of which, he had habitually experienced. The doctrine of the eternal electing love of God, was peculiarly sweet and refreshing to his soul. This was the foundation of his hope and the source of his consolation. His desire, in all he said and did, was, to glorify God, and for this purpose, only, was he contented to be continued in the world even for an hour. His speech again failed him. But a few hours before his soul took its flight to join the celestial throng of angels and glorified saints, the Lord gave him strength to take each of his friends by the hand, and with a heavenly smile on his face, and in a short but pathetic address, to bid them farewell—He said, my rest is at hand, and observed to those around him, I pity you, I sincerely pity you, that you must still remain in this world. But, O! be faithful to the blessed Jesus and we soon shall meet in glory. Being informed, that his departure was at hand, he replied, I cannot realize it; I fear you flatter me; for I am not sensible of any pain—I am perfectly easy. Being again told that he would soon be released, he said, I rejoice, I am willing to go; God's will be done—and a few moments after expired without a struggle and without a groan."

At Westborough, (Mass.) on the 8th of September last, Mr. **RODOLPHUS MILLER**, in the 24th year of his age.

This young man was naturally possessed of a sweet and amiable temper, of a feeling and tender heart, and of those endearing domestic and social qualities, which greatly interest relatives and friends. He was of course much beloved in the circle of his acquaintance, and probably had not an enemy in the world.

For several years he had been an exemplary professor of religion, and a member of the church in Westborough under the pastoral care of the Rev. Mr. Hoekwood. Though industrious and attentive to the concerns of this life, he was principally engaged in laying up treasures in heaven; and it was evident that his heart was there also. The greater part of his leisure was spent either in religious conversation, in writing religious letters, or in filling his diary with reflections on passing events, his own experience, and the dealings of Providence with him. He seemed to feel a deep sense of his accountability for the use of his time, and his opportunities, and to live habitually mindful of death, of the presence of God, and the retributions of eternity. In secret prayer he enjoyed sweet and holy communion with his Creator, Redeemer, and Sanctifier. Sin, either in himself or others, was his greatest grief and burden, and the prevalence of religion was his greatest joy. He contemplated death with great cheerfulness, and bore his last illness, which was a consumption of about eight months continuance, with Christian resignation. As he gradually approached the confines of the dark valley, his enjoyment of the Sabbath and of public worship seemed to increase, and his soul seemed fast preparing for a participation in the joys of the heavenly kingdom.

At Charleston, (S. C.) on the 14th of November last, Mr. **AARON HARDY**, of Boston, merchant, aged 41. Mr. H. left Boston early in October for the recovery of his health, and landed at Charleston about the 20th of that month. He was too late in seeking the aid of a more genial climate. The consumption had made such a progress, that it could not be arrested, and he sunk speedily under its influence. At the approach of death, and in the trying hour, his faith sustained him, and he died with perfect calmness. Toward the close of his life he was not able to converse much, and was always rather reserved in disclosing his feelings; but he signified his hope of salvation through the merits of Christ, and evidently had that serene composure of mind, in the solemn view of death, which is a strong evidence of genuine religion.

Mr. Hardy was modest and retiring in his habits, had a great dislike of all parade and ostentation, and was not fond of multiplying his acquaintances. His worth was not fully known, except to those who knew him intimately. We enjoyed this pleasure, and can truly say, that he was one of the most conscientious men whom we ever knew. In his dealings he was esteemed a model of mercantile integrity. Indeed, in our opinion he was a martyr to his strict sense of integrity; for when he wished to travel for his health early in the last summer, and would have gladly made any pecuniary sacrifice in his power for this privilege, he was withheld by the fear that his creditors might experience disappointment by his absence. The fact was, that he had entered pretty largely into commerce, not expecting, as few did expect, that unexampled pressure for money, which the mercantile part of the community experienced last spring. In this state of things, he conceived it to be his duty to pay strict attention to his business while the pressure continued; not so much to preserve himself from loss, or to sustain his future credit, as to prevent his creditors from suffering by a temporary disappointment. This he declared to be his motive at the time, and we have thought it worthy of being recorded. Certain it is, that too many professors of religion do not possess that strict and conscientious regard to punctuality in their dealings, which ought to be expected from them. After the most urgent part of his business had been attended to, Mr. H. dismissed worldly concerns very much from his mind, and seemed engrossed with higher and more solemn considerations. He spent much of his time in riding for his health, and much in private meditation. When his wife, on a certain occasion, expressed a fear, that his business lay with too much weight upon his mind, he replied with a smile, "Why then do you remind me of it? I have not thought of it for several hours."

For a considerable number of years Mr. H. had been a professor of religion. At the organization of Park Street church he became one of its members; and he shared liberally in the expenses of erecting their spacious and elegant house for public worship, and in the other charges of that new congregation.

Mr. H. was one of the kindest of husbands and of fathers, of relatives and friends. When just sinking into the grave himself, he expressed great solicitude for the health of others. He had a tender regard for faithful ministers of the Gospel, and was grieved when he saw them assailed by slander. In the domestic relations, to which he looked for whatever of enjoyment he expected in the things of this world, he was visited with repeated afflictions. Two amiable wives and a promising child he followed successively to the grave; a third wife, a sister of the excellent Harriet Newell, survives him, with three children, to mourn their irreparable loss.

Mr. H. was graduated at Dartmouth College, in the year 1794. He was a man of sound judgment, good sense, and an independent mind. The death of every such man is a public bereavement.

On Saturday, the 28th ult. at his residence at Hamilton College, New York, after a short but severe attack of fever, the Rev. Azen BACKUS, D. D. President of that institution; a gentleman distinguished not only for the virtues which sweeten and adorn private life, but for learning, talents, and piety. Dr. Backus was a native of Connecticut, and received his education at Yale College, where he took the degree of Bachelor of Arts, in the year 1787. Early in life he was ordained as successor in the ministry to Dr. Bellamy, at Bethlem, in that State; and during his residence there, was considered as one of the most eminent preachers and divines in the country. Upon the establishment of Hamilton College he was chosen the first President, and has ever since presided over that seminary with great usefulness and reputation.

Dr. Backus was a man of an original cast of thought, of ardent feelings, of vigorous and active piety. He was suddenly cut off in the midst of his usefulness, at the age of 51. Greatly beloved by his brethren in the ministry, and by all who had the happiness to be acquainted with him, he died universally lamented.

At Hartford, (Con.) on the 25th ult. the Rev. NATHAN STRONG D. D. in the 69th year of his age and the 43rd of his ministry. He was the son of the Rev. Nathan Strong, of Coventry, (Con.) and, by his mother, a descendant of the Rev. John Williams of Deerfield, who was taken captive at the destruction of that town in 1704. He was graduated at Yale College in 1769. He was much distinguished at that seminary, as a student and a tutor. He was ordained pastor of the first church in Hartford, Jan. 1774. Dr. Strong is deservedly ranked among the first divines of New England, and of the present age. His erudition was great, his information very extensive. For powers of intellect, penetration of mind, clearness of perception, strength of memory, and soundness of judgment he has left few equals. For acuteness of discernment and the knowledge of men, he may be classed with the first of any age. Many of the best political pieces published in Connecticut, during the war of the Revolution and at the formation of the present government, were from his pen. His writings on theology consist, principally, of sermons, essays, and tracts. He was the principal editor of the Connecticut Evangelical Magazine, which was continued fifteen years. His sermons are not inferior, as to their practical utility, to any that have appeared in this country. Firmly attached to the doctrines of grace, as held by the New England churches, he never contemplated the Christian system *technically*, but regarded it as a glorious scheme of grace and righteousness. He treated all the doctrines of the Gospel in a practical manner, suited to enlighten the understanding, to convict the conscience, and to warm the heart.—His ministry has been eminently successful. A great congregation were united in him with the most cordial attachment. He has been favored with three distinguished periods of religious revivals, in which a large number were hopefully united to Christ. Such men are truly *the chariot of Israel and the horsemen thereof*.

Dr. Strong was entirely engrossed, especially during the latter years of his ministry, with the duties of a faithful pastor. He usually preached several sermons in a week, besides two on the Sabbath. At times of religious awakening, he was much engaged in prayer, and in labors. A deep and solemn view of eternal things was present to his mind.

One infallible proof of superior powers was the influence which Dr. S. exerted, without seeming to be conscious of it, over the minds of others. In his conversation, his preaching, his prayers, his manner of thinking, it was very apparent that he was naturally a genius, and that his intellect had been rendered acute and discriminating by a thorough study of the human heart, and an accurate observation of the human character. He will long be remembered as one of the able theologians of this country.

It is with very painful emotions, and with a deep sense of the loss which our country has sustained, that we add to the preceding list the name of the Rev. TIMOTHY DWIGHT, D. D. L. L. D President of Yale College. This great and good man, the delight of his numerous friends, the ornament of the city and state in which he lived, an honor to his country, a pillar of the American church, was removed from this world on Saturday morning, the 11th inst. in the 65th year of his age, and the 22nd of his Presidency. His health had been declining for nearly two years, during a great part of which time he suffered intense pain from a local disease, which has been ascertained since his death to be a cancer near the neck of the bladder. From an early stage of his complaint, he supposed it to be the will of Providence, that he should suffer extreme bodily anguish, till, worn down and exhausted, his constitution should sink under the pressure. To this dispensation of his heavenly Father he submitted with Christian fortitude, and a truly filial acquiescence; not omitting, however, the use of any means, which friendship and medical skill could suggest for his relief. During the year past his laborious course of academical duties was considerably interrupted, and since the September vacation he was principally confined to his own house. Still he was able, only the week before his death, to attend the recitation of his theological students, when he conversed with great animation and force. On Wednesday, the 8th, he was seized with a lethargic stupor, and other alarming symptoms; and had not the full use of his mental faculties, nor any consciousness of his danger, till Saturday morning. "His mind seemed then in full vigor;" (we use the words of one of his theological students, an eye-witness;) "and he began to realize his situation. On being asked, whether he found the divine support in the dark valley, he

replied, "I hope so." He continued for some time with eyes uplifted and fixed, apparently in prayer, and then, I trust, ascended from sin and suffering to a crown and a throne at the right hand of the Redeemer." That this confidence in the happy state of the departed spirit is abundantly warranted, the friends of the deceased have the most consolatory and satisfactory evidence. Dr. Dwight had been long celebrated as an able and indefatigable instructor of youth, a learned scholar, a profound theologian, an eloquent orator, a faithful and powerful preacher, an enlightened patriot, and a distinguished writer; but his strongest title to affectionate respect arose from his being a humble follower of the meek and lowly Jesus. It was evidently his highest pleasure to sit at the feet of his Savior, and receive instructions there with the most implicit deference;—with supreme veneration and love.

The funeral solemnities were attended on Tuesday, the 14th, and are described as having been inexpressibly solemn and affecting. They were attended by the officers, graduates, and members of the university who were in town, (it being vacation,) by a vast concourse of mourning citizens, and by the clergy and others from neighboring towns. The corpse was carried to the new brick church of the First Society, where a funeral sermon was preached by the Rev. Dr. Chapin, from Heb. xiii, 7, 8: *Remember them which have the rule over you, who have spaken unto you the word of God; whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, and to-day and forever.* The pulpit, communion-table, and singers' gallery, were appropriately clothed in black. The business of the town was suspended, and the shops were generally closed. The grief manifest in the countenances of all classes of persons bore affecting testimony to departed greatness and virtue.

It is understood, that soon after the commencement of the next term, one of the College Faculty will deliver a funeral oration, in presence of the corporation, faculty, and students of the university. The graduates of Yale College, who reside in the city of New York, have held a meeting and appointed one of their number to deliver an oration before them, on the mournful occasion.

They who have been long and intimately acquainted with Dr. Dwight, and they only, can justly estimate the magnitude of this bereavement. To such persons any language, which we might employ, would appear feeble, and inadequate to express their feelings. In a hasty article, like the present, it would be vain to attempt even an enumeration of the excellent and admirable qualities of the deceased. We can only say, that natural endowments of the first order had been highly cultivated by regular study and discipline, vigorously exercised through a long course of years in a series of great and useful pursuits, and wisely applied, under the sanctifying influence of divine grace, to the service of Christ and the church. In this way was formed a character of uncommon energy, ceaseless activity, and exalted worth. Every good institution, every benevolent design, and especially every plan of enlarged beneficence, by whomsoever originated, found in Dr. Dwight a steadfast friend, a sage adviser, an able advocate, a generous patron. In the great work of good he engaged with alacrity; to this work, carried on in many different forms, he cheerfully gave his time, his pen, his money, his influence, as they were severally needed. Never shall we forget, with what interest he conversed, on a particular occasion, only a few months ago, on various benevolent schemes, which had recently been carried into operation; with what a full and firm voice, and in what a blessing and animated style, he pronounced an eulogium upon them; and with what exultation he anticipated their continually increasing success. No plans were more congenial to his feelings, than those which had reference to the wants of all mankind; which contemplated the universal diffusion of the Gospel,—the conversion of the world. As earnest of this great consummation, he received with pious joy and gratitude all accounts of the triumphs of the cross in the benighted regions of the earth.

During nearly the whole of his Presidency Dr. Dwight usually spent the vacations in travelling. The principal objects, which he had in view, were the preservation of vigorous health, and the acquisition of accurate knowledge concerning his own country. In consequence of this succession of journeys, of the avidity with which his company was sought, the number of students, and of persons who had occasion to visit him on account of his being at the head of the College, and the cordiality with which visitors were welcomed to his hospitable dwelling, his acquaintances became surprisingly numerous, and embraced a very large proportion of the principal men in the northern and middle States; and by no means a small proportion of men of a similar character, in other parts of the union. What an amazing chasm does the death of such a man make! What a multitude of ligaments are sundered in a moment, and how widely is the calamity felt. How great a number of his students, residing in every part of our country, looked up to him with affectionate attachment, as to a parent. How many have good reason to regard him as their spiritual father. What a multitude of congregations, scattered over a great extent of country, have been edified by his preaching, and with what regret have they learnt, that they can hear his voice no more. We should be ungrateful did we not add, that, beside the general causes of sorrow, we have some peculiar to ourselves. The pages of the Panoplist have been enriched by the labors of him, whose loss we deplore. The *Lectures on the Evidences of Divine Revelation*, and the paper on the *Manner in which the Scriptures are to be understood*, were from his pen.

Dr. Dwight left two great works ready for the press; viz. a *System of Theology*, in about 170 sermons, and *Travels in New England and New York*. These works he, at one time, contemplated publishing himself; but, as we are informed, gradually became of the opinion, that they would not appear till after his death. We hope they will not be withheld a moment longer than shall be necessary, in order to publish them in a style worthy of their author.

The American church, while contemplating this event, and those which preceded it in rapid succession, may be tempted to apostrophize Death in the language of the poet,

*"Insatiate Archer, could not one suffice?
Thy shaft flew thrice, and thrice my peace was slain."*

She will soon recover from her despondency, however, when she considers how easy it is for the Redeemer to employ new instruments to accomplish his glorious work of love and mercy. Let Christians betake themselves to prayer, that when burning and shining lights are removed, God would kindle others, and cause them to shine with a heavenly radiance, till the darkness which envelopes the earth shall be utterly dispelled by the direct and reflected beams of the Sun of Righteousness.

MISCELLANEOUS INTELLIGENCE.

DEAF AND DUMB.

SEVERAL years ago the attention of a considerable number of individuals was awakened to a consideration of the unhappy case of the deaf and dumb. The first person in our country, who contemplated any great public measures for their relief, was, so far as we are informed, Dr. Mason F. Cogswell, of Hartford, Connecticut. His compassion and sympathy for their unfortunate condition was particularly excited by having a promising child suddenly deprived of hearing, and consequently of the power of speech. He took measures to ascertain the number of the deaf and dumb, in the state of Connecticut; made himself acquainted with the mode of instructing this class of persons, invented by the Abbe de L'Epee, and improved by the Abbe Sicard; and in conjunction with several other public-spirited gentlemen, planned the establishment of an *Assylum for the Deaf and Dumb*.

To promote this object Mr. Gallaudet, a gentleman admirably qualified for the undertaking, was sent to Europe for the purpose of visiting the institutions in Great Britain and France, which have been formed on the improved model described by the Abbe Sicard. During his residence at Paris, Mr. Gallaudet became acquainted with Mr. Laurent Clerc, an interesting young man, who had been one of the pupils of the Abbe Sicard, and then held an office of instruction in the same institution. Full of zeal to serve those, whose dreary and disconsolate lot he knew by experience, Mr. Clerc offered to accompany Mr. Gallaudet to this country. They left France in July and reached New York in August. During the passage, Mr. Clerc devoted himself to the study of the English language with such ardor and success, that although he had not commenced the study of it till June, he could write it, in a few weeks after his arrival, with great rapidity, accuracy, and propriety. We have seen a letter, written by him in September, evidently without study and in haste, in which there was not a single violation of orthography or purity. In company with Mr. Gallaudet, he has visited Boston, Salem, New Haven, New York, Albany, Philadelphia, and other large towns, principally with a view to aid in obtaining funds for the Assylum. We are happy to state, that these visits have been successful, and that the liberality of the

public has been, in many instances, quite commendable. In most of the large towns, Mr. Clerc has composed addresses to ladies and gentlemen, public bodies and private circles, in all of which he has discovered a great versatility of talent. He has also been in the constant habit of writing extempore answers to such questions, as are proposed, in which difficult exercise he has acquitted himself with great credit. As a specimen of his talents, and for the purpose of giving useful information to our readers, we copy the close of his address to a large assembly of ladies and gentlemen in Philadelphia, and his answers to several questions proposed on the occasion.

"Ladies and Gentlemen! I have already given you an idea of the European deaf and dumb, and you can easily appreciate the extent of their private comfort and happiness. It is time to speak now of your own countrymen.—I have had the pleasure to see some of them. Ah! how great is the difference between an educated and an uneducated deaf and dumb! Who can be indifferent about such a matter! Who can refuse his aid in extending the blessings of knowledge to those poor ignorants.—They have no idea of things purely intellectual, and if nevertheless, they say that there is one God in the universe, I can assure you, that they do not know what he is, nor cannot conceive how it is possible he should be every where and possessed of infinite wisdom, of unparalleled goodness, of undiminished mercifulness, of strict justice, of eternal truth, of extreme power, and of a facility to know our most secret thoughts! They cannot all read the Holy Bible which is the work of God, nor acquire the acquaintance of the reason, why Jesus Christ has come here below, and of the conditions he has imposed upon us to obtain a better happiness in the other world! They go to church without knowing how to pray to God. I should be able to tell you more, to shew you how much they must be pitied, but it would abuse your patience to attend to us long.

"Ladies and Gentlemen, I beg leave to invite you to become their patrons. The first lesson we shall give them, will have for its object, the nomenclature of objects which fail under their senses. The second will tend to conduct them to the acquaintance of abstract ideas—The third to speak to them of the Supreme Being, and of the design for which he has created them—The fourth to entertain them by way of discourse, upon the obligations they will have towards their parents and benefactors; and the last lesson achieving their education, what pleasure will they not experience in considering themselves different from what they were before! With what sensibility will they not learn the names of the authors of their happiness! With what eagerness will they not express their gratitude towards their neighbors, and what satisfaction will you not feel, Ladies and Gentlemen, in seeing the good you will have done! and in thinking that your reward will be in Heaven! Who can assure you that there will never be sooner or later, some of these unfortunates among your own children, or among the children of your children? Then you would wish a school for them; form it at present. Then you would wish their well being; prepare it at present. Then you would wish their future felicity in Heaven; open to them the way of it at present. In fine, Ladies and Gentlemen, pray do at present the good you would desire at some future time to have done for your unfortunate countrymen. I shall often pray that your hearts may be opened in favor of humanity.

LAURENT CLERC.

The following resolutions were offered to the meeting, and unanimously adopted, viz.

"Resolved, that the Ladies and Gentlemen present entertain an impressive and grateful sense of the benevolence which has induced Mr. Clerc to devote himself to the instruction of the Deaf and Dumb of the United States; and tender to him their thanks for the opportunity which he has kindly afforded them of witnessing the efficacy of that system by which he has been instructed.

"Resolved, That this meeting consider it to be an important and interesting duty to aid the exertions which are making for the education of the Deaf and Dumb in our country; and that a committee be appointed to select suitable persons to wait upon the inhabitants of the city and districts to receive contributions for this interesting object.

"Whereupon, Robert Wharton, esq. Mayor of the city, Robert Ralston, John Connelly, John Carrell, Jonah Thomson, John Steel, Peter Miercken, Ebenezer Ferguson, John Goodman and Jonathan Knight were appointed.

"Resolved, That the committee now appointed report the proceedings in the public prints of this city, and that the proceedings of this meeting be published with the signatures of the Chairman and Secretary.

On communicating to Mr. Clerc the purport of the first resolution, he immediately wrote the following acknowledgment:—

"Ladies and Gentlemen,

"I am more sensible than I can express, for your thanks, and I assure you that nothing has given me more pleasure in this city, than the opportunity of having been a witness of your good dispositions towards the Deaf and Dumb of your country, whoever they may be. I shall soon leave your city with the satisfaction of having procured benefactors to those unfortunates."

A number of questions were proposed to Mr. Clerc by the Ladies and Gentlemen present, in writing and by signs, which were answered by him in writing, with a promptitude rarely equalled by those possessing the full command of their speech. Among others were the following:

"By what means do you judge whether the operations of your mind are similar to those of persons who can hear and speak?"

"I can express my own ideas by writing, and as what I write is what you speak, I can judge that I possess the same faculties of the mind as you do.

"What are your ideas of Music and of Sounds in general?"

"I have no accurate idea of every thing that relates to the sense of hearing; but if I may judge from what I have been told, and what I have read, I may say that *Music* is a concert of various sounds, emanated either from the voice, or from some instrument, and which forms a most agreeable harmony for the persons endowed with the sense of hearing. Sound is the feeling of the organs of hearing struck and moved by the agitation of clinking bodies; and which are causing an agreeable or disagreeable sensation on the ear.

"What is Virtue?"

"Virtue in its proper sense is the efficiency, the vigor, the faculty, the power of acting, which exists in all natural bodies according to their qualifications and properties.

In the figurative sense, Virtue is the rectitude, the integrity the dis-

position, the habit of the soul to do good and to follow what divine and human laws as well as reason dictate.

"What is Fear?"

"Fear is the state of a person who is in a great emotion occasioned by the presence of a danger, or by the imagination of its approaching."

"Are the Deaf and Dumb sensible of their misfortune or do they think all others are in the same situation with themselves?"

"Those who know how to write do not think they are unhappy; but those who are not instructed are sensible of their misfortune, and are often jealous of the happiness of their other companions."

"Have the Deaf and Dumb before their instruction any idea of a future state?"

"Those who have been educated have an idea of it; but those who have never been instructed do not know what is a future state, and believe they die as animals die."

METEOROLOGICAL OBSERVATIONS.

As the temperature of the weather during the last year has been peculiarly variable, and the year has been unusually cold, it may be pleasing to many readers to see the result of an uninterrupted series of observations by Fahrenheit's thermometer.

The thermometer, with which the following results were formed, was kept in Charlestown, on the north side of a house, fifteen feet from the ground, in a place perfectly exposed to the air, where the direct rays of the sun never come, nor the reflected rays till three o'clock, the effect of which is gone before the evening observation. The three observations were made at sun-rise, 2 o'clock, and 10 o'clock, P. M. Where the temperature of a day is mentioned, the average of the three observations is intended.

TABLE.

| | Greatest heat. | Least heat. | Range of the thermometer. | Warmest day. | Coldest day. | Mean of the warmest & coldest days. | Average of the month. |
|-----------|----------------|-------------|---------------------------|--------------|--------------|-------------------------------------|-----------------------|
| January | 50 | 6 | 44 45.60 | 11. | 28.33 | 25.30 | |
| February | 54 | 2 bei | 50 46. | 4. | 25. | 28.45 | |
| March | 55 | 12 | 50 44.66 | 13.66 | 29.16 | 31.29 | |
| April | 77 | 26 | 51 63.67 | 31.67 | 47.67 | 43.61 | |
| May | 76 | 38 | 38 64.33 | 42.66 | 53.49 | 52.02 | |
| June | 92 | 40 | 52 80. | 47. | 63.5 | 59.43 | |
| July | 85 | 52 | 31 71.66 | 58. | 64.83 | 64.49 | |
| August | 87 | 48 | 39 78. | 54. | 66. | 64.89 | |
| September | 76 | 55 | 41 69. | 43. | 56. | 63.37 | |
| October | 70 | 36 | 34 57.33 | 43.67 | 50.5 | 50.9 | |
| November | 68 | 23 | 45 63.55 | 28. | 45.67 | 44.05 | |
| December | 55 | 8 | 47 48.67 | 17. | 32.83 | 35.5 | |

General average of the year 45. 93.

TO CORRESPONDENTS.

SEVERAL obituary notices are necessarily deferred.

DUBITATOR; PHIBANDER; O. P. and TROPHILUS, are received.

We have on hand some communications from persons, whose names are known to us, and to whom we should be happy to address private answers, if we could get time.